INDIA
MOTHER OF US ALL

Chaman Lal

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India
Mother of Us All

Soil of Ancient India, cradle of humanity, hail! hail, venerable and efficient nurse whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, fatherland of faith, of love, of poetry and of science. May we hail a revival of thy past in our Western future!

Jacolliot, Author of 'The Bible in India'

"India was the Motherland of our race, and Sanskrit, the mother of Europe's languages, was the mother of our philosophy; mother through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all."

- Will Durant
Eminent American Thinker and Historian

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Seeds in the Past

- Rabindranath Tagore

There are some who are insularly modern, who believe that past is the bankrupt time, leaving no assets for us, but only a legacy of debts. They refuse to believe that the army marching forward can be fed from the rear. It is well to remind them that the great ages of renaissance in history were when men suddenly discovered the seeds of thought in the granary of the past.

The unfortunate people who have lost the harvest of their past, have lost their present age. They have missed their seeds for cultivation and go abegging for their bare livelihood. We must not imagine that we are one of those disinherited people of the world.

Past Builds Future

- Swami Vivekananda

Children of India, I am here to speak to you today about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. Out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must first recall that. We must learn the elements of our beings, the blood that courses in our veins; we must have faith in that blood and what it did in the past; and out of that faith and consciousness of past greatness, we must build an India yet greater than what she has been.

Past that Makes us Proud

- Pt. Jawaharlal Nehru

The past is ever with us, and all that we are and that we have comes from the past. We are its products and we live immersed in it. Not to understand and feel it as something living with us is not to understand the present. To combine it with the present and extend it to the future, to break from it where it can not be united, to make all this the pulsating and vibrating material for thought and action that is life. All the long past of the individual, even of the race, has prepared the background for that psychological moment of action. All the racial memories, influences of heredity and environment and training, subconscious urges, thoughts and dreams and actions from infancy and childhood onwards, in their curious and tremendous mix-up inevitably drive to that new action which again becomes yet another factor in influencing the future.

It is true that the past is unaffected by the storms and upheavals of the present, but it maintains its dignity and repose and tempts the troubled spirit and tortured mind to seek shelter in its vaulted catacombs. There is peace and security and one may even sense a spiritual quality. With the past, the present and the future are inextricably intertwined. It is to the benefit of those to recall past history who have got a past which makes us proud and hopeful for the future.

India inspires the World

People today are not eager to hear either the politician, the statesman, or even the so-called spiritual minister. They need a solution today of the chaotic and disruptive elements that are pitching man against man, country against country and nation against nation. And they might find a solution in India alone. The whole world today is looking forward to this land for its message, the message of love and service to the suffering humanity. The occidental countries which stand today in the forefront of scientific advancement have begun to realize that there is a great poverty of spiritual life and divinity. They are looking forward to India for the inspiration of life. There is a higher mission in life, the mission of love and service to humanity. Even America is feeling the sting of that poverty. And India is the only country which could give the message of love and service to humanity.

India’s Special Mission

- Mrs. Annie Besant

The late Mrs. Annie Besant, the most learned British woman and a great friend of India, said fifty years ago :

"When the nations of the earth were sent forth one after the other a special word was given by God to each, the word which was to express to the world the particular message of each. To Egypt in olden days, the word was ‘Religion’, to Iran the word was ‘Purity’; to Chaldea the word was ‘Science’; to Greece the word was ‘Beauty’; to Rome the word was ‘Law’; and to India, the eldest of His Children, He gave a word that summed up the whole in one word - 'Dharma'. It is too difficult to translate the word in English. It briefly means a code of Duty, Duty towards God, Duty towards His people, Duty to society, Duty to animals and birds which can also mean love for all the creation.

India has preached this message of love for nearly fifty centuries."

Our Captain is God Himself

- Sri Aurobindo

India has not only had the long roll of her great saints, sages, thinkers, religious founders, poets, inventors, scientists, scholars, legists; she has had her great rulers, administrators, soldiers, conquerors, heroes, men with strong active will, the mind that plans and the seeing force that builds. India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and for human progress.

India's work is world's work, God's work. Our Captain is God himself. He will lead us to the goal.

Preface

(Reproduced, as written by the Author in 1968)

"A tree must love the ground on which it stands.
Motherland is greater than heaven."

- *Sri Rama*

"All the ambitious plans and projects like huge dams and power projects for the material rehabilitation of the country would be of no avail, whatsoever, if its beneficiaries and participants turned out to be men and women of weak, narrow intellect and without wherewithal of vigorous manhood."

- *Dr. Radhakrishnan*

There was a time when greater India had her cultural empires in the whole of South-East Asia for fourteen centuries and Hindu and Buddhist pioneers carried the torch of religion and culture to far off South America, Mexico, Guatemala, Japan, China, Korea, Philippines in the east and to various nations in the west. About 3500 years ago Syria (ancient Surya) had an empire of the Sun and her Aryan rulers had names such as Ishwar Dutt, Vidya Dutt and Chandra Dutt. (Read *'The Bible as History'* by Werner Keller). A hundred Ayar Brahmin rulers ruled a 2500 mile long empire in South America till 1532. (Read 'Hindu America')

The story of India's imprints on the countries of Asia, Europe and America is full of inspiration. Every page of this book bears testimony to India's great and glorious past. As armies are fed from the rear a nation receives inspiration

from her past. It is my fervent hope that our youth, who can compete with any young men in the world would imbibe inspiration from India's glorious past and rebuild India of the dreams of Swami Vivekananda, Swami Dayanand, Mahatma Gandhi, Gurudev Tagore, Pt. Nehru and Netaji Subhash Chandra Bose.

Fragrance of India

This book is an attempt to convey a faint reflection of the beauty and the splendour that was Bharat Mata during the last fifty centuries. Every page of the book breathes the fragrance that was India. The reader will feel proud to learn that India is worshipped as mother (Bharat Mata) by thinkers, scholars and historians of the East and the West.

Wanted Leaders*

Only our schools and colleges can produce leaders for a new India. A school is not a mere mechanical plant producing robot scholars. A school's primary job is to train healthy, happy and lively citizens and produce leaders for the future who have faith in the destiny of India.

It is not the size of a country but the character of its people that shapes its destiny. Switzerland, one of the smallest countries and yet the wealthiest and most advanced in Europe, has proved that nations rise by character alone.

True patriotism is based on character, i.e.honesty, truthfulness, generosity, selfless sacrifice and genuine love for freedom. Our ancestors became pioneers of culture in every corner of the world and founded cultural empires from

* From my book "Character First"

Kabul to Peru because they were men of character. Men of character have shaped the destinies of the nations. It is character that illumines wisdom. Chhatrapati Shivaji, Maharana Pratap, Gandhi, Tilak, Netaji Subhash Chandra Bose and Bhagat Singh have left their immortal imprints on the hearts of millions of people because of their character.

If we want to retain our freedom we will have to produce men of character. Mere pride in the past will not help. One should have feet in the past, heart in the present and eyes on the future.

Beware of Pirates

The selfish and power-hungry politicians of various parties are exploiting and instigating students to burn trains, buses, post offices and valuable public property. I can only pray in the words of an American poet -

God, give us men: A time like this demands
Strong minds, great hearts, true faith and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy,
Men who possess opinions and a will;
Men who have honour; men who will not lie;
For while they rabble, with their thumbworn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo: freedom weeps,
Wrong rules the land and waiting justice sleeps.

26th January, 1968 - Chaman Lal

1

Punya Bhoomi Bharat

(Holy Land of India)

Far better it is to win a few moments of life in India than aeons of life in celestial regions (Heavens).

- *The Bhagvata (V. XIX. 20-22)*

Punya-Bhoomi Bharat

It is a fashion with some ignorant scholars and bootlickers of the Britishers to keep repeating that the idea of nation did not exist in India before the British rule and that national unity was a 'British Blessing'. This clever propaganda is exploded by authentic quotations from the *Vedas*, the *Ramayana*, the *Mahabharata* and the *Upanishads*.

'Nation' and 'Nationalism' are generally considered to be modern concepts. But Sanskrit literature stands testimony to the fact that in Bharat the spirit of nationhood had been a living force from the very dawn of civilization. The two great literary masterpieces in Sanskrit, the *Ramayana* and *Mahabharata,* almost belong to the 'historic' period. Hence, it is no wonder that patriotic references can be found in both. For instance, Rama says to Lakshmana :

अपि स्वर्णमयी लंका न मे लक्ष्मण रोचते।
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।।

"Oh Lakshmana, even the golden Lanka has no fascination for me, because the Mother and the Motherland are greater than heaven itself."

The *Mahabharata* goes farther than this general sentiment and sings the praise of Bharat in a ringing tone.

Atrapi Bharatam shrestham
Jambudweepe mahamune,
Yato hi karmabhooresha
yatonya bhogabhoomayah.
Atra janma sahasranam
sahasrairapi sattama,
Kadachillabhate jantur
Manushyam punyasanchayat.

The Greatest Land

"Bharat is the greatest land on earth, and it alone is *Karmabhoomi*, the Land of Action, while the rest are Lands of Pleasure. It is only after great acquisition of merit that a person gets the privilege of being born as a human being in this country."

Similar sentiments are also found in Vedic, Upanishadic and Brahmanic literature, the most ancient literature in the world. The nationalism manifested here may not have the well-defined and circumscribed character of today, but its spirit is the same.

Nation in Vedas

The *Atharva Veda* gives a cryptic but significant explanation of how the Nation came into being.

Bhadramichchanta rishayah swarvidastapo
deekshamupaseduragre.
Tato rashtram balamojascha jaatam
Tadasmai deva upasam namantu.

"Desirous of achieving good of the whole people, the seers and sages did penance; and out of this penance emerged the Nation's might and vitality. Therefore, let the understanding men be devoted to the nation."

It is remarkable that Vedic Aryans equated the nation with might and vitality and thus showed, unequivocally, the basic foundation of a prosperous nation.

The devotion to this nation was expressed by the Vedic Aryan in very simple but emphatic terms. On the most elementary level, he declared -

माता भूमिः पुत्रोऽहं पृथिव्याः।"

"This land is the mother and I am her son." That those who acknowledged the land as their mother were one family, was realized even in those times. For the *Atharva Veda* declares:

Janam bibhrati bahudha vivachasm
nana dharmanam prithivi yathoukasam.

"Our Motherland gives equal shelter to peoples speaking different languages and following different faiths."

Such a heaven of refuge naturally evoked a sense of thankfulness:

Twajjatastwayi charanti martyastvani
bibharshi dvipadastwam chatushpaddah.

Taweme Prithivi pancha manava
yebhyo jyotiromritam martyebhya
udyantsuryo rashmirabhirakanoti.

"Oh Motherland, we humans have been born from your womb and we move upon your surface. It is you who nourishes the bipeds as well as the quadrupeds. All humans are your children."

When India was Better than Heaven

Birth in India is coveted even by the gods in Heaven. Says the Bhagavata (V. xix. 20-22):

Etadeva hi deva gayanti :
Aho amisam kimakari sobhanam
Prasanna esam sviduta svayam Harih;
Yairjanmalabdham nrsu bharatajire
Mukundasevaupayikam spiha hi nah.
Kim duskarair nah kratubhih tapovrataih
Danadibhirva dyujayena phalguna;
Na yatra Narayanapadapankaja
Smrtih pramustatisayendriyotsavat.
Kalpayusam sthanajayat punarbhavat
Ksanayusam bharatabhujayo varam;
Ksanena martyena krtam manasvinah
Sannyasya samyantyabhayam padam Hareh -

"The gods (in heaven) verily sing thus (of the glory of human birth in India):

"Oh! What auspicious deeds have they done that God *(Hari)* Himself has become pleased with them, deeds by

which they have obtained birth in the continent of India, a birth which is the means for the service of God ? We also keenly desire to have this good fortune.

"What have we achieved by winning this Heaven, small in itself, but involving austere sacrifices, penances, fastings, gifts and other means ? Here (in Heaven), we lose the very memory of the lotus feet of *Narayana* (the indwelling God), due to an abundant exuberance of sensual enjoyment !

"Far better it is to win a few moments of life in Bharat than aeons of life in these celestial regions, because, there, heroic souls can achieve in a moment the state of fearlessness in God, by renouncing in Him all acts done by their perishable bodies."

Destroy our Enemies

Such prayers of thanksgiving were also mingled with a sense of pride in the Nation :

Yasyah puro devakritaah kshetre yasya vikurwate,
Prajapati prithivim vishwagarbham,
asham aham ranyam nah krinotu.

"The towns of our motherland are built by the gods, and in its fields men perform various activities. In this land may Prajapati (the Creator) create beauty all around us."

The nationalism of the Vedic Aryans was not only prayerful, as may be mistaken from these quotations, but also militant. They boldly prayed not only for peace on earth and goodwill among men but also for the annihilation of their enemies :

Yo no dweshat prithivi yah pritanyat
Yobhidasat manasa yo wadhena
Tam no bhoome randhaya purvakritwari.

"Oh Motherland, those who hate us, those who assault us with armies, those who desire to enslave and destroy us - may all these be destroyed."

Perhaps these quotations might lead one to imagine that ancient *Bharatiya* nationalism was content merely with prayers and invocations to the Almighty. But that is not so. Vedic nationalists knew that preservation of nationalism meant cultivation of power in all spheres. Even while partaking of food and drink they were thinking of the national purpose to which the strength so built was to be put -

Urje twa, balaya twa, ojase sahase twa.
Abhibhooyay twa, rashtra bhrityay,
puryoohami shatasharadaya.

"Oh object, I accept (eat) you as food for strength, for vitality, for endurance, for the service of the nation, for the conquest of enemies and for a full life of hundred years."

Similarly -

Abhivardhatam payasa abhi-rash-trema vardhatam,
Ramya sahasravarchasa emou stam anupekshitou.

"May this bride and her groom attain strength from milk and may they progress with the progress of the nation."

Now the feeling of nationalism that dwelt in the minds of Vedic Indians was not nebulous but had taken the concrete shape of love and care for *Swarajya*. In the *Rigveda* they pray :

Aa yad vamiyachakshasa
mitra vayam cha surayah,
Vyachishte bahupayye
yatemahi Swarajya.

"Oh people with a wide outlook and a friendly attitude, let all thinkers come together and endeavour for public good in a far-flung and well protected *Swarajya*."

In the *Aitareya Brahmana* they go further and enumerate the various types of self-rule that happily prosper under a central Aryan kingship :

Swasti. Samrajyam bhoujyam
swarajyam vairajyam parmeshthyam

One United Bharat

For the preservation of the country and *Swarajya*, both of which were precious to them, the Aryans were always mindful to live in a closely knit corporate life. Their motto was :

"Let us move together, let us speak together, let our minds think together and let our hearts feel together."

"May this land to the shores of the sea be under one Aryan ruler."

Qualities of a Patriot

Swami Vivekananda said - "Feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through heart comes inspiration. Love opens the most impossible gates; love is the gate to all secrets of

universe. Feel, therefore, my would-be reformers, my would-be patriots! Do you feel that millions are starving today and millions have been starving for centuries? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it made you almost mad? Are you seized with that one idea of the misery of our people and have you forgotten all about your name, fame, family, property and even your own body? Have you done that? That is the first step to become a patriot, the very first step."

“This standard may seem to be very high. But it is a fact that an ideal patriot must satisfy these conditions. Feeling, intense feeling for the country and its people must be there, coupled with complete unselfishness and sacrificing zeal. These are the basic virtues."

"Individual advancement is good but the spirit of renunciation for our people is essential for the progress of the nation. The future of India depends on men and women of renunciation."

“The essential thing is renunciation. Without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with the same eye, treats them equally and devotes himself to the service of all. Nothing will restrict truth, love and sincerity. Are you sincere, unselfish even unto death? Then fear not, not even death.”

Our Motherland

Swami Vivekananda has drawn the most inspiring picture of the sacred Mother India and I am anxious that every son

and daughter of our nation should know and feel the glory of the Mother. Read it again and again and you will feel proud of her.

India - Holy Land

If there is any land on this earth that can claim to be the blessed *Punya Bhoomi* (Holy land), to be the land to which all souls on this earth must come to account for *karma*, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest goal towards gentleness, towards generosity, purity, calmness and above all, the land of introspection and spirituality - it is Bharat.

This is the ancient land where wisdom made its home before it went into any other country, the same India whose influx of spirituality is represented, as it were, on the material plane, by rolling rivers, like oceans, where the eternal Himalayas, rising tier above tier with their snowcaps, look, as it were, into the very mysteries of heaven.

Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first sprang up inquiries into the nature of man, and into the internal world.

Here first arose the doctrines of the immortality of the soul, the existence of a supervising God, an immanent God in Nature and in man, and here the highest ideals of religion and philosophy have attained their culminating points.

Our sacred motherland is a land of religion and

philosophy, the birthplace of spiritual giants, the land of renunciation, where and where alone, from the most ancient to the modern times, there has been the highest ideal of life open to man.

This is the motherland of philosophy, of spirituality, and of ethics, sweetness, gentleness and love. These still exist and my experience of the world leads me to stand on firm ground and make the bold statement that India is still the first and foremost of all the nations of the world in these aspects.

It is the same India which has withstood, for centuries, the shocks of hundreds of foreign invasions and innumerable upheavals of manners and customs. It is the same land which stands firmer than any rock in the world, with its undying vigour and indestructible life. Its life is of the same nature as the Soul, without beginning and without end, immortal and we are the children of such a country.

Here activity prevailed when even Greece did not exist, when Rome was not thought of, when the very forefathers of the modern Europeans lived in the forests and painted themselves blue. Even earlier, when history has no record and tradition does not dare to peer into the gloom of that intense past, even from then until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it.

Study the history of the whole world, and you will see that every high ideal you meet anywhere had its origin in India. From time immemorial, India has been the mine of

precious ideas for human society, giving birth to high ideas herself, she has freely distributed them broadcast over the whole world.

Religious researches disclose the fact that there is not a single country possessing a good ethical code but has borrowed something of it from us, and there is not one religion possessing good ideas of the immortality of soul but has derived it directly or indirectly from us.

This is the land from whence, like the tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying race of mankind.

They (the Western people) talk a great deal of the new theories about the survival of the fittest, and they think that it is the strength of the muscles which is the fittest to survive. If that were true, any one of the aggressively known old world nations would have lived in glory today, and we, the weak Hindus, who never conquered even one race or nation, ought to have died out, yet we have lived here through ages, now over 1200 millions strong! We, of all nations of the world, have never been a conquering race, and that blessing has always been with us, and therefore we live.

The Indian nation can not be killed. Deathless it stands, and it will stand so long as that spirit shall remain as the background, so long as her people do not give up their spirituality. Beggars they may remain, poor and poverty - stricken; surrounded by dirt and squalor, perhaps throughout

all time, but let them not give up their God, let them not forget that they are the children of sages.

Sceptres have been broken and thrown away, the ball of power has passed from hand to hand; but in India, courts and kings always touched only a few. The vast mass of the people, from the highest to the lowest, has been left to pursue its own inevitable course. The current of national life flowing slow at times and half-conscious some times but at others, strong and awakened. I stand, in awe, before the unbroken procession of scores of shining centuries, with a dim link in the chain, here and there, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps - my Motherland, to fulfil her glorious destiny, which no power on earth or in heaven, can check the regeneration of man.

Aye, a glorious destiny, my brethren, since the days of the *Upanishads* we have thrown the challenge to the world - *'Na dhanena na prajaya tyagenaike amritatwamanashuh* i.e. not by wealth, not by progeny, but by renunciation alone, immortality is reached.'

Race after race has thrown the challenge and tried their utmost to solve the riddle on the plane of desires. They have all failed in the past, the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has yet to be decided whether peace will survive or war; whether patience will survive or non-forbearance; whether goodness will survive or wickedness, whether muscle will survive or brain and

whether worldliness will survive or spirituality.

We solved our problem ages ago and held on to it through good or evil fortune, and mean to hold on to it till the end of time. Our solution is unworldliness - renunciation.

This is the theme of Indian life work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the raison d'etre (purpose or reason) of her very existence - the spiritualization of the human race.

In her life - course, she, our Motherland, has never deviated, whether the Tartar ruled or the Turk, whether the Moghul ruled or the English.

For a complete civilization the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast.

The world is waiting for that treasure; little do you know how much of hunger and thirst there is outside India for these wonderful treasures of our forefathers.

We talk here, we quarrel with each other, we ridicule everything holy. Little do we understand the heart pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this holy land - *Punya Bhoomi* Bharat.

Up, up, the long night is passing, the day is approaching, the wave has risen and nothing will be able to resist its tidal fury.

Believe, believe, the decree has gone forth, the fiat of

the Lord has gone forth. India must rise, the masses and the poor are to be made happy.

Rejoice! The flood of spirituality has risen. I see it is rolling over the land resistless, boundless, all-absorbing. Every man to the fore, every good will be added to its forces, every hand will smoothen its way, and glory be unto the Lord!

(Courtesy : Advaita Ashram)

Nationalism is Work of God

What is Nationalism? It is not a mere political programme, it is a religion that has come from God. Nationalism is a creed which you shall have to live with. Let no one dare to call himself a nationalist if he does so merely with a sort of intellectual pride, thinking that he is more patriotic, that he is superior to those who do not call themselves by that name. If you affirm and assent to this religion of nationalism, you must do it in religious spirit. You must remember that you are the instrument of God. What has happened? You call yourselves nationalist, but when this happens, what will you do?

Nationalism is a Religion

Nationalism has come to the people as a religion and it has been accepted as a religion. But certain forces which are against that religion are trying to crush its rising strength. It always happens when a new religion is preached, when God is going to be born in the people, that such forces rise with all the weapons in their hands to crush the religion. A

new religion, a religion so divine and *sattwic,* has been preached, and they are trying to crush it with all their might. By what strength are we able to survive? Nationalism is not going to be crushed. Nationalism survives with the strength of God and it can not be destroyed, whatever weapons are brought against it. Nationalism is immortal; it can not die; because it is no human being, it is God Who is working.

Have you realized that you are merely the instrument of God, that your bodies are not your own? You are merely instrument of the Almighty for this work. Have you realized that? If you have realized that, only then you are truly Nationalist; then alone will you be able to restore the glory of this great nation... It has been realized by all, though in different measure, but it has been realized. And you must also realize it. Then there will be a blessing on our work, and this great nation will rise again and become what it was in the days of its spiritual greatness.

- Aurobindo (Courtesy : Sri Aurobindo Ashram)

Creed for Every Indian

Swami Vivekananda has chalked out the most beautiful and inspiring creed for every Indian in the following words; Let each one of us adopt it -

"O India, forget not that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not that the God thou worship is the great Ascetic of ascetics, the all-renouncing Shankara, the Lord of Uma; forget not that thy marriage, thy wealth, thy life are not for sensual pleasure or individual happiness; forget not that thou art born as a sacrifice to the Mother's

altar; forget not that thy social order is but the reflex of the Infinite Universal Mother; forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian, and proudly proclaim, "I am an Indian, every Indian is my brother, the ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian - all are my brothers."

"Thou, too, clad with but a rag around thy loins, proudly proclaim at the top of thy voice, "The Indian is my brother, the Indian is my life, India's gods and goddesses are my Gods, India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven, the Varanasi of my old age. The soil of India is my highest heaven. The good of India is my good."

2

Our Common Heritage

- H.H. Sri Shankaracharya of Kanchi

Realization of the universality of all cultures, the culmination whereof is religion, is the greatest service which one can render to oneself, to humanity and to God.

The numerous shrouds which man unconsciously has wrapped around himself, much to his own disadvantage, could best be lifted only through the realization of this truth.

The enumeration of the days of the week, the culmination of numbers in ten, and the traditions relating to cosmology and deluge, are some of the common features of the one-world heritage of which we are all heirs.

The traditions regarding creation recorded in the Old Testament which is the fountainhead of the three great Semitic religions - Judaism, Christianity and Islam, have their counterpart in the *Upanishads* which constitute the source of the other two great religions of the world, the Vedic Religion and Buddhism.

The Vedic passage reads : "Two birds of beautiful plumage, closely united in friendship reside on the self - same tree; one of them eats the fruit thereof; the other shines resplendent without eating."

This allegory has all along been interpreted by successive saintly teachers of Hindu religion as illustrating the truth of the soul and God residing in the same body (the tree of knowledge of the Old Testament).

The soul identifies itself with the body and is addicted to the enjoyment of the fruits of *Karma* while the other remains resplendent through its non-attachment to the fruits of *Karma*.

The Creation itself, according to the Vedic revelation, is due to the *Karma* of the soul brought through successive births.

The word *'Pippala'* in the Vedic verse has its synonym in the word *"Bodhi-druma"* (Tree of Knowledge) under the shade of which Buddha attained enlightenment or Buddhahood.

Recent excavations in the Indus Valley and Saurashtra in the west of the Indian continent have brought to light some seals depicting the purport of this Vedic verse with a picture of the *peepal* tree and its two occupants. Even today the fruit of the *peepal* tree is regarded as a forbidden fruit in India.

Such fundamental coincidence of religious traditions among the scriptures of the ancient world should be brought home to every man living in different climes and practising seemingly different religions, so that he might awaken himself to the realization of the common heritage extending far beyond narrow nationalisms and historic epochs.

Conscious of this underlying spiritual unity, every true and sincere aspirant to spiritual realization should record his experiences not merely for his own benefit and guidance

but also for the benefit and guidance of others who tread the path to spiritual realization.

It is, therefore, in the fitness of things that a Journal such as this should render this signal service to humanity by bringing home to all mankind the common spring of all cultures.

Above all, the realization of the presence of God (the divine spark within ourselves), not only curbs the tendency to err, but also helps us in due course to enjoy the ocean of Bliss that dwells and swells within us.

- Bhawan's Journal

Yogi scares Robbers

A True Yogi is fearless, nothing frightens him

Ywan Chiang, the famous Chinese Buddhist scholar was once caught by a band of robbers in India. He sat quietly down and began to meditate. The robbers tried to intimidate him by threatening him with drawn swords pushed right into his face, but the priest took no notice, whatsoever, of what they were doing to him and he remained entirely unmoved. The robbers, observing his attitude of utter indifference and fearlessness, were convinced that he must be a superman, a real *Rishi* who is not afraid of death. They bowed to him and then left him alone.

3

India - Mother of Us All

"India was the motherland of our race and sanskrit, the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother through Buddha, of the ideal embodied in Christianity, mother through rthe village communities of self-government and democracy. Mother India is, in many ways, the mother of us all."

- Will Durant, The Eminent Philosopher (U.S.A)

Race of Brahma

The Originatress comes,

The nest of languages, the bequeather of poems,

The race of old,

Florid with blood, pensive, rapt with musings, hot with passion,

Sultry with perfume, with ample and flowering garments.

With sunburnt visage, with intense soul and glittering eyes.

The Race of Brahma Comes!

- Walt Whitman (The American Sage-poet)

Cradle of Human Race

"If there is one country on earth which can justly claim the honour of having been the cradle of the human race or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man, that country assuredly is India."

- Creuzer

“It was India, not Greece, that taught Islam in the impressionable years of its youth, formed its philosophy and esoteric religious ideals and inspired its most characteristic expression in literature, art and architecture.”*

“India is a temple of humanity where you must walk in with bare and sincere heart.”

- Ilya Ehremburg

Paradise on Earth

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, who have been nurtured most exclusively on the thoughts of the

* E.B. Haveli - "Aryan Rule in India".

Greeks and Romans and of the Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact a more truly human life, not for this life only, but a transfigured and eternal life, again I should point to India."

- Prof. Max-Muller - "India, What Can It Teach Us"

Man must have an original cradle-land whence the peopling of earth was brought about by migration. As to man's cradle - land there have been many theories, but the weight of evidence is in favour of Indo-Malaysia.

- Encyclopedia Britanica

India - Our Mother

'The study of Japanese thought is the study of Indian thought.'

- Eminent Zen Scholar, Dr. D. Suzuki (Japan)

'India is culturally Mother of Japan. For centuries it has, in her own characteristic way, been exercising her influence on the thought and culture of Japan.'

- Professor H. Nakamura (Japan)

Italian Scholar's Tribute

"From Persia to the Chinese Sea, from the icy regions of Siberia to the Islands of Java and Borneo, from Oceania to Socotra, India has propagated her beliefs, her tales and her civilization. She has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in universal history the rank that ignorance has refused her for a long time and

to hold her place amongst the great nations summarizing and symbolizing the spirit of humanity."

- Sylvian Levi (Italy)

Iran to Indo - China

"In the high plateau of eastern Iran, in the oasis of Serindia, in arid wastes of Tibet, Mongolia and Manchuria, in the ancient civilized lands of China and Japan, in the lands of primitive mons and Khmers and other tribes in Indo - China, in the countries of Malayo - Polynesians, in Indonesia and Malaya, India left the indelible impress of her high culture, not only upon religion, but also upon art and literature, in a word, all the higher things of spirit."

- M. Rene Grousset (France)

Remarkable Conquests

"Scant justice is done to India's position in the world by those European histories which recount the exploits of her invaders and leave the impression that her own people were a feeble dreamy folk, sundered from the rest of mankind by their seas and mountain frontiers. Such a picture takes no account of the intellectual conquests of the Hindus. Even their political conquests were not contemptible, and are remarkable for the distance, if not the extent, of the territories occupied.... But such military or commercial invasions are insignificant compared with the spread of Indian thought."

- Sir Charles Elliot (England)

India - A Mother Country

Everywhere there is a feeling of respect and friendship for India, for old memories endure and people have not

forgotten that there was a time when India was a mother country to these and nourished them with rich fare from her own treasure-house.

- Pt. Jawaharlal Nehru

India United with Asia

I can not but bring to your mind those days when the whole of Eastern Asia from Burma to Japan was united with India in the closest ties of friendship.

- Rabindra Nath Tagore

Grandmother India

I always consider myself exceptionally fortunate in being able to come to this great and ancient land of *Aryavrata* and to pay my humble homage at the feet of grandmother India in whose affectionate arms my mother country was so lovingly brought up and taught to appreciate and love what was sublime and beautiful in culture and religion.

(A Thai Student, in a letter to Pt. Jawaharlal Nehru)

When The British lived in Caves

"Many centuries before Christ, when the people of England were still wearing raw skins on their painted bodies and roaming wildly in forests, even in the remote antiquity Indians 'had attained a high degree of civilization."

- Lord Macaulay (England)

Ireland of the Aryans

Ancient India had not only her great Empire of the Surya

(Syria of today) but also had cultural contacts with nations of Western Europe, Greece and Rome. Present day Roman laws are believed to be based on Manu's laws and Roman and Greek ambassadors and merchants had left considerable evidence of our ancient contacts with the West.

Mrs. Dorothy Chaplin has traced the influences of Sanskrit and Hindu mythology in her book *East and West*.

Of all the European countries Ireland still preserves Indian legends. Madam Wilde in her book on Irish legends has proudly traced the influence of Indian legends like that of Krishna and *Kalya Nag* (serpent).

President De Valera personally told me that their ancestors had come from Aryan (Iran) - the common home of Aryans and that in their mythology they had many legends of India.

Iran (earlier known as Aryan), Iraq and Afghanistan have the oldest links with India. Afghanistan had at least 6000 years old relations with India. The Pakhta (Afghan people) are mentioned in the *Rig veda*. For centuries Afghanistan formed a part of Mother India and still preserves unique Buddhist monuments. The history of Indo-Iraq relations is beautifully presented by the Gujarati research scholar, A.V. Pandya in a studied article reproduced in this book. From Surya (Syria) to Peru (another land of the Sun) India had a unique cultural Empire.

Vedic Gods in Asia Minor

In 1907, a German archaeologist and historian, Hugo Winckler, discovered an inscription of Boghozkoi which gives

the peace treaty signed by two warring tribes in 1400 B.C. in Asia Minor. These tribes - the Hittites and the Mitanis invoke the Vedic gods - Mitra, Indra, Varuna, and the twin gods - Ashvinis, the latter to bless the marriage alliance between the royal families.

(Cambridge : History of India, Vol I.)

India, The World Teacher *(Vishwa Guru)*

India was China's teacher in religion and imaginative literature and the world's teacher in trigonometry, quadratic equations, grammar, phonetics, Arabian Nights, animal fables, chess as well as in philosophy, and she inspired Boccaccio, Goethe, Schopenhauer and Emerson.

(*Lin Yutang - Wisdom of India)*

Home of Fables

India is the home of fables, which are usually associated in our minds with the Greek slave mentioned by Herodotus, by the name of Aesop. Few users of allusions to Aesop's Fables which have crept into our everyday language realise that these stories, their special form and technique, can be traced to very remote resources in India. Ernest Rhys, in his introduction to Fables, Aesop and Others (Everyman's Library) justly remarks - "We have to admit that the beast - fable did not begin with Aesop, or in Greece at all. We have to, in fact, go East and look to India and burrow in the 'tales within tales' of *Hitopdesha* to get an idea how old the antiquity of the fable actually is."

(Lin Yutang - Wisdom of India)

India - Mother of Sciences

Speaking of the age of Vikramaditya Professor Okakura says, "We catch a glimpse of the great river of science which never ceases to flow in India. For India has carried and scattered the data of intellectual progress for the whole world, ever since the pre-Buddhist period when she produced the *Sankhya* philosophy and the atomic theory; the fifth century, when her mathematics and astronomy find their blossom in Aryabhata; the seventh century, when Brahmagupta uses his highly developed Algebra and makes astronomical observations; the twelfth century, brilliant with the glory of Bhaskaracharya and his famous daughter, down to the nineteenth and twentieth centuries themselves with Ram Chandra, the mathematician and Jagdish Chandra Bose, the physicist."

Okakura adds that in this scientific age India had faith. Such a faith in her energy and enthusiasm was the natural incentive to that great scientific age which was to produce astronomers like *Aryabhata*, discovering the revolution of the earth on its own axis, and his not less illustrious successor *Varahamihira*; who brought Hindu medicine to its height, perhaps under *Sushruta*; and which finally gave to Arabia the knowledge with which she was later to fructify Europe.

(The Ideals of the East)

Marvel of Delhi

The lofty iron pillar at Delhi, the strange marvel of casting which Europe, with all her scientific mechanism, can not

imitate today, like the twelve colossal iron images of Ashoka's contemporary, the Shin Emperor of China, points to the ages of skilled workmanship and vast resources. Too little effort is spent in reconstructing the idea of that great splendour and activity which must have existed, in order to leave such wreckage, as it has, to a later age. It may be that the desolate wastes of Kurukshetra and the wailing weeds of Rajagriha still cherish the memory of an ancient glory, which they cower down to cover from alien eyes.

This was the age of that great intellectual expansion when Kalidasa sang and astronomy scaled its heights under Varahamihira, lasting till the seventh century, with Nalanda as its centre of learning.

- Okakura (The Ideals of the East)

Cradle of Mankind

"If there is one place on the face of the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India."

- Romain Rolland (French sage)

What India gave the World?

In the history of human culture, the contribution of the Indian people in all the fields has been of the greatest importance. From India we are said to have derived domestic poultry, shellac, lemons, cotton, jute, rice, sugar, indigo, buffalo, cinnamon, ginger, pepper, sugarcane, the games of chess, Pachisi, Polo, the Zero concept, the decimal system, the basis of certain philological concepts, a wealth of fables

with moral import, an astonishing variety of artistic products and innumerable ideas in philosophy and religion such as asceticism and monasticism.

- William H. Gilbert in 'Peoples of India'

India invented Sugar

Sugar from sugarcane was preeminently an Indian commodity and there is reason to believe that the rest of the world derived their equivalent of sugar from the Indian *'Sakara'* (and *Shakar*) (Compare Arabic 'Shakar', Latin 'Sacharum', French 'Sucere', German 'Zucker' and English 'Sugar').

Cotton and Muslins

Cotton was indigenous to India and from her soil its knowledge and cultivation spread to the rest of the world. The name of this plant has been borrowed by all the nations of antiquity from India. Thus Sanskrit 'Karpasa' (*Kapas* in Hindi) became 'Kapas' in Hebrew and 'Carpasos' or 'Carbasos' in Greek and Latin. Hand-spun, hand-made Indian muslins are still the pride of India. Egyptian mummies were wrapped in Indian muslins 2000 years ago. A whole piece of forty yards could pass through an ear ring. (Such a piece was shown to Queen Elizabeth-II when she visited India).

India had flourishing trade with Arab countries and Egypt. There was a colony of Indian merchants living at Memphis in Egypt around the fifth century B.C. as the discovery of modelled heads of Indians there has shown.

Mother of Cotton

India invented many products like sugar and cotton. Indian

adventurers took their seeds to many lands. They brought with them the seeds which they were accustomed to sow on the plains of the Ganges. They were received kindly by their co-religionists both in China and Japan, and both these countries were amply repaid. Singularly enough cotton reached Japan first. China did not receive it till nearly a century and a half later.

Teachers of China

"India conquered and dominated China culturally for twenty centuries without ever having to send a single soldier across her border. This cultural conquest was never imposed by India on her neighbours. It was all the result of voluntary searching, voluntary learning, voluntary pilgrimage and voluntary acceptance on the part of China."

- Hu Shih, Chinese Ex Ambassador to U.S.A.

We must have our feet in the past,

Heart in the present,

And eyes on the future.

(From the Preface in my book “Hindu America” - Author)

There is a great danger of the spirit of linguism subduing the spirit of nationalism and militating against the cultivation of an all-India outlook.

4

Fundamental Unity of India

When the entire mankind is seeking to think in terms of larger and larger political association and even of ‘One World’ based upon the vital unity of the human race and to cultivate cosmopolitan outlook and international mind as the subjective or psychological condition of that consummation, it is prejudicial to the progress of humanity to create new fields of division in a narrow spirit of linguism.

India, as an integral unity, has inevitably developed a certain ideology, outlook and traditions inspired by Nature and reinforced by History and their accumulated momentum will not yield to a stroke of politics.

No one can deny that India has been marked out by Nature as an indisputable geographical unit, clearly separated from the rest of Asia by outstanding natural boundaries, the mountains of the North and the seas of the South.

And even deep down this patent geographical unity, there lies an underlying unity founded on the rocks of ages. These rocks are the source of India’s mineral wealth. They are not affected by the artificial divisions of the country on the surface, which are dictated by merely political considerations. They have built up with vengeance, below that surface, a deeper

and inviolable unity expressing itself in a continuous and continental subterranean expanse underlying and embracing within its comprehensive group the geographical areas of different States in an utter defiance of the artificial boundaries which divide them.

India's geographical unity, thus laid broad and deep in the rocky foundations of her geological structure, mocks at human design for its division which does not rest on any natural or physical grounds!

It will appear that the natural resources of India are so divided and distributed among its different parts that they must hold on together and remain united as far as possible in a common economic system which can promote the prosperity of each to the full extent of its potentialities.

The call of industrial progress promoting the greatest good of the greatest number is a call for unity in the midst of political and administrative divisions.

The financial call for unity is no less imperative in the way of obtaining foreign capital and import on cheapest terms.

The linguistic division of India can not obliterate certain national and historical memories on both sides of a division. It can not wipe out the life and history of centuries.

It is essential that the States respect, preserve and promote these deeper unities in the life of their people without emphasizing their differences which are comparatively superficial and confined only to politics, for politics does not exhaust the totality of life's interests.

The field of culture is much wider and reconciles differences in a comprehensive synthesis. Within India, its citizens should regard it as a religious duty to promote its own unities for the cultivation of a cosmopolitan all-India outlook, to subdue a narrow spirit of localism or provincialism which threatens to be one of the greatest obstacles to the growth of India as a strong national State.

In the cultivation of this wide spiritual outlook, it is fortunate that a Hindu can draw inspiration from his sacred scriptures which help him to worship Mother India in her visible form presented in many ways and meditate on her *Virata-Deha* in all her majesty and magnificence by uttering the preliminary purificatory *mantra :*

"Gange cha Yamunechaiva Godavari Sarasvati,
Narmade Sindhu Kaveri Jalesmin sannidhim kuru."

The worship of *Deshmatrika* is a part of Hindu religion and its texts and prayers are not subject to politics.

Spirit must triumph over matter. Thought is catholic and cosmopolitan. Mankind must invoke all aids to the cultivation of the spirit of universal brotherhood.

The spirit, according to Hindu philosophy, clothes itself in the body in and through which it works; it needs a vehicle, an instrument, a physical framework whereby it expresses and outshapes itself in the external world of matter. And it seems that the same principle applies in respect of the spirit of nationality.

A common fatherland is preliminary to all national

development. Around that living nucleus will naturally gather all those feelings, associations, traditions and other elements which go to make up a people's language and literature, religion and culture, demanding its preservation and independent development as a valuable cultural unit.

The unifying influence of a common country, of common natural surroundings is, indeed, irresistible and the assertion may safely be made that it will be effectively operative against other disintegrating, disruptive forces and tendencies such as differences in manners and customs, language and religion.

Now that India is a free and sovereign State, the most important of its problems is the strengthening of its internal cohesion and unity against the disintegrating forces created by the racial, religious and linguistic differences dividing its people.

These can not be welded together into a living nation, a puissant (powerful) political entity, unless, in the first place, they can understand and feel that they have a common country to love and serve, that they all belong to one Motherland and are all children of the same soil.

The citizens of Free India, irrespective of their cultural and social differences, must keep alive a living conception of their mother country as an integral unity against the prevailing trend of political thought towards disintegrating India with smaller linguistic States.

- Dr. *Radha Kumud Mookerjee.*

"Ayodhya Mathura Maya Kasi Kanchi Avantika Puri Dvaravati chaiva saptaita moksadayikah" is a Puranic couplet in which the whole of India is represented as the land of seven principal Mokshapuris (Ayodhya, Mathura, Maya (Haridwar) Kashi, Kanchi, Avantika and Dwaraka) which it is incumbent on every devotee to visit and which cover between them practically the entire length and breadth of India.

5

Foreign Historians' Tributes

"India's Rivers are Pearls,
Her Mountains are Rubies,
Her Trees are Perfumes"

- An Arab Sailor

"If it is asserted that Paradise is in India, be not surprised, because Paradise itself is not comparable to it."

- Abdullah, (14th Century historian)

"Brothers of Miss Mayo and Churchills may try to ridicule India in the eyes of the world, but there was a time when India occupied the foremost place in the world."

"The historians tell us that our ancestors were "a poetic people, a musical race" and that the "Hindus were a nation of philosophers."

"In science they were as acute and diligent as ever."
"Art seems to have exhausted itself in India."

"The Hindu is the parent of literature and the theology of the world. The national character of the ancient Hindus in truthfulness, chivalry and honour was unrivalled; their colonies filled the world, their kings are still worshipped as the gods of the sea."

"The ancient Hindus, in every feature of national life, were in the first rank. Take whatever sphere of human activity, you will find the ancient Hindus eminent in it, occupying a foremost place. This is more than what can be said of any other nation. You may find a nation great in arms or commerce; you may find a people eminent in philosophy, in poetry, in science or in arts; you may find a race politically great but not equally so morally and intellectually. But you do not find a race which was or is preeminent in so many spheres of human activity as the ancient Hindus."

History's Verdict

A glimpse of those mighty men and their mighty achievements is all that is possible now. Centuries of neglect followed by centuries of cruel repression having destroyed all but the vestiges of the splendid achievements bequeathed by them to posterity.

(From 'Hindu Superiority')

Fountain of Knowledge

"India is the source from which not only the rest of Asia but the whole Western world derived their knowledge and their religion."

- Professor Heeren's Historical Researches (Vol. II)

Most Remarkable Country

Mr. Murray says : "It (India) has always appeared, to the imagination of the Western world, adorned with whatever is most splendid and gorgeous; glittering, as it were, with gold and gems, and redolent of fragrant and delicious odours.

Though there be in these magnificent conceptions something romantic and illusory, still India forms, unquestionably, one of the most remarkable regions that exist on the surface of the globe. The varied grandeur of its scenery and the rich productions of its soil are scarcely equalled in any other country."

- Murray's 'History of India'

No other Paradise

The historian, Abdullah Wassaf, (14th Century A.D.) says about India in his historical work, 'Tazji-yatul Amsar' :

"India, according to the concurrent opinion of all writers, is the most agreeable abode on earth and the most pleasant quarter of the world. Its dust is purer than air and its air is purer than purity itself: Its delightful plains resemble the garden of paradise."

Brave and Generous

Sir Thomas Munro, when asked if he thought the civilization of the Hindus would be promoted by trade with England being thrown open, replied : "If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either luxury or convenience, schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and, above all, a treatment of the females, full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe."

Abbe Dubois says: "The Hindus are not in want of

improvement in the discharge of social duties among themselves."

Sir John Malcolm said : "The Hindu inhabitants are a race of men, generally speaking, not more distinguished by their lofty stature and robust frame, than they are for some of the finest qualities of the mind. They are brave, generous, humane, and their truth is as remarkable as their courage."

At a subsequent examination, he said, with respect to the feeling of honour :-

"I have known innumerable instances of its being carried to a pitch that would be considered in England more fit for the page of a romance than a history. With regard to their fidelity, I think as far as my knowledge extends, there is, generally speaking, no race of men more trustworthy."

Land of Treasures

"India is an epitome of the whole world and it possesses all the leading features of other lands - the most bewitching scenery, the most fertile soil, the most dense forests, the highest mountains, the biggest rivers, and intensely cold seasons may be found alongwith arid, treeless deserts, sandy waterless plains, and the hottest days. To a student of humanity or nature, India, even now, is most picturesque; and the most interesting, be it language or religion, mythology, philosophy, whether it be laws or customs, primitive art or primitive science, for everything you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India only."

- Chambers' Encyclopedia

Land of Sages

Colonel Tod's Testimony : "Where can we look for sages whose systems of philosophy were the prototypes of those of Greece: to whose works Plato, Thales and Pythagoras were disciples? Where shall we find astronomers whose knowledge of planetary system yet excites wonder in Europe as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation?"

- Tod's Rajasthan

The Wisest Nation

The Calcutta Review (December, 1861) says : "That the Hindus were, in earlier times, a commercial people. We have every reason to believe that the labours of the Indian loom have been universally celebrated. Silk has been fabricated by the Hindus since ancient times. We are also told by the Grecian writers that the Indians were the wisest of nations, and in metaphysical wisdom they were certainly eminent; in astronomy and mathematics they were equally well versed. This is the race, whom Dionysius records -

First assayed the deep,
And wafted merchandise to coasts unknown,
Those who digested first the starry choir,
Their motions marked, and called them by other names."

"Hindustan has, from the earliest ages, been celebrated as one of the most highly favoured countries on the globe,

and as abounding in the choicest productions, both of Nature and Art."

- Encyclopedia Britannica

French Salute

Mons. Pierre Loti, the great Frenchman, writing to the President of the Comite Franco - Hindu, thus expresses his veneration for India :

"And now I salute thee with awe, with veneration and wonder, ancient India of whom I am the adept, the India of the highest splendours of art and philosophy...May thy awakening astonish that Occident, decadent, mean, daily dwindling, slayer of gods, slayer of souls, which yet bows down ancient India, before the prodigies of thy primordial conceptions."

"The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilization. Though the utmost pitch of refinement to which it ever arrived preceded in time the dawn of civilization in any other nation of which we have even the name in history. The further our literary inquiries are extended here, the more vast and stupendous is the scene which opens to us."

- The Edinburgh Review (October, 1872)

Lovers of Truth

Abul Fazal says : "The Hindus are admirers of truth and of unbounded fidelity in all their dealings."

(Tod's Rajasthan)

"Two hundred years ago, you did not need to give written

promise for a trust placed in your hands. Your immense banking business three centuries ago was carried on by word of mouth. So much so that Phillimore and later writers speaking of the Indians, said that they were a peculiarly truthful people. Truth was specifically an Indian virtue."

Professor Max Muller says : "It was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. There must surely be some ground for this, for it is not a remark that is frequently made by travellers in foreign countries even in our time, that their inhabitants invariably speak the truth."

Falsehood Unknown

Colonel Sleeman, who had better and numerous opportunities of knowing the Hindu character than most Europeans, assures us that falsehood or lying among the villagers is almost unknown. I have had before me hundreds of cases in which a man's property, liberty and life depended upon his telling a lie and he has refused to tell it.

Chastity & Courage

Magasthenes observed with admiration the chastity of women, courage of the men and the absence of slavery in India. In valour they excelled all other Asians. They were sober and industrious they were good farmers and skilful artisans. They scarcely ever had recourse to a lawsuit, and lived peacefully under their native chiefs."

- Hunter's Gazeteer - "India"

Lovers of Justice

An acute observer and historian, Abul Fazal says : "The Hindus are religious, affable and courteous to strangers. They are cheerful, enamoured of knowledge, lovers of justice, able in business, grateful, admirers of truth, and have unbounded fidelity in all their dealings."

Colonel Dixon dilates upon "their fidelity, truthfulness, honesty, valour, their simple loyalty, and an extreme and almost touching devotion when put upon their honour."

According to Niebuhr, "The Indians are really the most tolerant people in the world. They are gentle, virtuous, laborious, and that, perhaps of all men, they are the ones who seek to injure their fellow beings the least."

Elphinstone says, "It is remarkable that in the Hindu dramas there is not a trace of servility in the behaviour of characters."

(History of India)

No Thieves in India

Thefts were practically unknown in ancient India and people lived in perfect safety. Strabo says : "The Hindus are too honest to require locks to their doors nor writings to bind their agreements."

Arrian, the pupil of Epictetus (2nd century) said that "no Indian was ever known to tell an untruth."

Police Unwanted

Some readers might wonder that Indians had no locks to their doors but I have personally seen in Leh (Kashmir) that

theft was quite unknown (until 1940) and there were no police to guard the merchants in the ancient Capital Leh, which is one of the biggest markets for Central Asian trade. I asked the Governor of the Province as to why he had no police in such a large commercial town? His reply was "There is no need for police. If we appoint policemen, crime is sure to crop up."

An Honest Race

Ywan Chwang, the famous Chinese traveller, says : "The Indians are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly. As regards justice, they make even excessive concessions...straightforwardness is the leading feature of their administration."

Khangthai, the Chinese Ambassador to Siam, says that Su-we, a relative of Fauchen, King of Siam who came to India in 231 A.D., on his return, reported to the king that "the Indians are straightforward and honest."

- Max Muller's 'India'

Friar Jordafuf (4th century) tells us that "the people of India are true in speech and eminent in justice!"

Fei-tu, the Chinese Emperor's ambassador to India, Uangti (605 A.D.) points out as peculiar to the Hindus that "they believe in solemn oaths."

Idrisi, in his Geography (11th Century) says : "The Indians are naturally inclined to justice and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known, and they are so famous for these qualities that people flock to their country from every side."

In the 13th century, Shams-ud-din Abu Abdullah quotes the following judgment of Bei-ezr Zeman : "The Indians are innumerable, like grains of sand, free from deceit and violence. They fear neither death nor life."

- 'India' by Max Muller

Best Merchants

Marco Polo (13th century) says : "You must know that these Brahmins are the best merchants in the world and the most truthful, for they would not tell a lie for anything on earth."

"I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country, and that a dishonoured bill is hardly known there."

- A British Official.

According to Warren Hastings, the first Governor General of India : "The Hindus are gentle, benevolent, more susceptible of gratitude for kindness shown to them, than prompted to vengeance for wrong inflicted, and as exempt from the worst propensities of human passion as any people upon the face of the earth. They are faithful and affectionate."

Paradise on Earth

"What is India - With all its magnitude of extent and the might of its empire it is unequal in its climate, its rapid succession of harvests and the equable temperament of its people. Notwithstanding its vast size it is cultivated throughout. You can not accomplish a stage nor indeed travel a mile without meeting with populous towns and flourishing villages, nor without being gladdened by the sight of sweet waters, delightful

verdure and enchanting downs. In the autumn and throughout the depth of winter the plains are green and the trees in foliage. During the rainy season which extends from the close of the sun's stay in Gemini to his entry into the sign of Virgo the elasticity of the atmosphere is enough to transport the most dispirited and lend the vigour of youth to old age.

Shall I praise the refulgence of its skies or the marvellous fertility of its soil? Shall I describe the constancy of its inhabitants or record their benevolence of mind? Shall I portray the beauty that charms the heart or sing of purity unstained? Shall I tell of heroic valour or weave romances of their vivacity of intellect and their love?

The inhabitants of this land are religious, affectionate, hospitable, genial and frank. They are fond of scientific pursuits, inclined to austerity of life, seekers of justice, contented, industrious, capable in affairs, loyal, truthful and constant. The true worth of this people shines most on the day of adversity and its soldiers know no retreat from the field. When the day is doubtful, they dismount from their steeds and resolutely put their lives to hazard, accounting the dishonour of flight more terrible than death, while some even disable their horses before entering the fight."

(Abu Fazl-I-Allami, the Ain-I-Akbari, 16th century)

(Translated by H. S. Jarrett)

India's Special Mission

The late Mrs. Annie Besant, the most learned British woman and a great friend of India, said long ago :

"When the nations of the earth were sent forth, one after

the other, a special word was given by God to each, the word which was to express to the world the particular message of each. To Egypt in Olden days, the word was Religion, to Persia (Iran) the word was Purity; to Chaldea the word was Science; to Greece the word was Beauty; to Rome the word was Law; and to India, the eldest born of His Children, He gave a word 'Dharma' that summed up the whole. It is too difficult to translate the word 'Dharma' in English. It briefly means a Code of Duty. Duty towards God, Duty towards His people, Duty to society, Duty to animals and birds which can also mean love for the whole creation.

India has preached this message of love for nearly fifty centuries.

Muslim Historians*

The appreciation of the religion and culture of the Hindus by the Arabic and Persian scholars shows the breadth of their outlook and sympathy and the care with which they tried to understand things Indian. Have a look at their views -

Al-Jahiz (9th century)

"The Hindus excel in astrology, mathematics, medicine and in various other sciences. They have developed to perfection arts like sculpture, painting and architecture. They have collections of poetry, philosophy, literature and moral science. From India we received that book called Kalilah wa Dimnah. These people have judgment and are brave. They possess the virtues of cleanliness and purity. Contemplation has originated with them."

---

* India's Cultural Empire by Sisir Kumar Mitra.

Yaqubi (9th century)

"The Hindus are superior to all other nations in intelligence and thoughtfulness. They are more exact in astronomy and astrology than any other people. 'The Siddhanta' is a good proof of their intellectual powers; by this book the Greeks and the Persians have also profited. In medicine their opinion ranks first."

Al-Idrisi (10th century)

"The Hindus are, by nature, inclined to justice and never depart from it in their actions. Their good faith, honesty and faithfulness to their promises are well known and they are so famous for these qualities that people flock to their country from every side."

Al-Beruni, who was in India for thirteen years (1017 - 1030 A.D.) was of the opinion that in the core of their teachings Hinduism and Islam are almost one :-

"The Hindus believe with regard to God that He is One, eternal, without beginning and end, acting by free will, almighty, all wise, living, giving life, ruling, preserving; one who is unique, in his sovereignty beyond all likeness and unlikeness, and that He does not resemble anything nor does anything resemble him."

The above revealing utterances of the Muslim scholars show how deep was their insight into Hindu life and thought and how correct was their understanding of the Hindu character. One name looms large before our eyes. It is that of Al-Beruni whose visit to India is a notable event in the history of Indo - Muslim friendship in the world of learning. He came to

this country in quest of knowledge about Hindu sciences and philosophy and visited prominent centres of culture in Northern India including Kashmir, Mathura, Prayag and Ujjain. He wrote a history of India in which he described the social and religious life of the country.

It is noteworthy that nowhere in the book has he said anything that might offend the Hindus. Neither had he said anything about the political turmoil that was then raging in the country beyond a casual reference to the havoc it did to the people. About his activities in India, Sachau, who collected and edited Al-Beruni's works, says: "It was like a magic island of quiet and impartial research in the midst of a world of clashing swords, burning towns and plundered temples."

Most of the Muslim saints who visited India about this time were Sufis, though many divines and dervishes had already been in India disseminating the tenets of Islam. Many Sufis settled in this country leading an austere life and devoting themselves to spiritual pursuits. For the catholicity of their outlook and the loftiness of their doctrines they became popular among both Hindus and Muslims and earned their respect.

Al-Hujwiri was one such illustrious saint who hailed from Ghazna and settled in Lahore which became a centre of his activities. Even today Hindus and Muslims come to pay their homage to his memory at his tomb in Lahore where he died in 1072. Hujwiri is believed to be the first teacher of Sufism in India. He emphasized complete annihilation of ego by which the seeker is to realize the all-embracing Unity and be the recipient of divine grace which will fill him with 'Godly idealism.'

Moinuddin's is another great name which is held in the highest esteem by the Sufis in India. His tomb, erected along with a shrine, is also a place of pilgrimage for both Hindus and Muslims. King Akbar is said to have travelled on foot to this place as a pilgrim. It is interesting that in this Sufi shrine, as in Hindu temples, music is played daily and professional female singers sing at the request of the pilgrims. The fame of Moinuddin and his spiritual activities spread over India, and even high caste Brahmins fell under his influence.

Says Ibn Hauqual - "In Multan the dress of the Hindus and the Muslims was the same. Politically, the Arab invasion of Sindh was not so important as its effect on the minds of the Arabs who felt attracted by the greatness of Indian civilization and began to visit the country in order to be acquainted with the wisdom of the Hindus."

Hindu Tolerance

Buzurg Bin Shahryar, who was in India in the 9th century says: "The Indian *Rajahs* are particularly well-disposed towards the Muslims. The Buddhists of Ceylon love the Muslims and are extremely kind to them. During the Caliphate of Omar they deputed two *Bhikshus* to Arabia to collect particulars about Islam. One of them died on the way back, and the other, on his return, expressed his admiration for the Caliph who led a simple and unostentatious life."

Sulaiman, an Arab merchant who was in India about the same time said that none liked the Arabs more than the Vallabhi king of Gujarat. Buzurg Bin Shahryar further says that the King Mahrug of Alor in Kashmir had the Koran translated into Hindi

and used to hear the translation read to him every day. The same authority tells us about a visit to Sairaf, a port on the west of Iraq, of the Hindus - mostly Sindhis, Multanis and Gujratis, who were invited there by Arab merchants to a dinner where special arrangements were made for their food. These Hindus struck the local people by the fluency with which they spoke colloquial Arabic.

The above is not, of course, the only instance of the intercourse that then existed between India and Persia. In the tenth century when Persia was conquered by Islam, the Muslims came in contact with the Buddhist population of that country and evidently gathered from them some idea of the teachings of Buddha. These Buddhists were gradually absorbed into the pale of Islam alongwith many others in Khurasan and Turkestan.

The Abbasid court of Baghdad was famous for its patronage of learning and it was keenly interested in Indian culture. It invited Hindu scholars and highly appreciated their incomparable gifts in medicine and astronomy. Many of them were appointed chief physicians in the hospitals of Bagdad and were asked to translate, from Sanskrit into Arabic, various works on medicine, philosophy, astronomy etc. Yahya-bin-Khalid, the Barmaki minister of Harun-al-Rashid, had a treatise on the various schools of religious thought in India, as also one on the plants found in India.

Hindus, Buddhists and Christians

Let Christians realize that Hindus and Buddhists all over

the world have always rejoiced with them during their holy Christmas season.

Bhagavad Gita, the sacred scripture of Hinduism, says -

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

"As men approach me, so do I accept them?" One of the four cardinal virtues of a Buddhist is *mudita* i.e. to be joyful when others are joyful.

This is a season replete with joy. May it extend into the New Year and bring us more good, better understanding and peace among people.

Elsa and Kurt Leidecker (U.S.A.)

6

Sailors of Sixty Centuries

"In ancient times the Indians excelled in the art of constructing vessels and in the present, Hindus can, in this respect, still offer models to Europe, so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping. The Indian vessels united elegance and utility and are models of patience and fine workmanship."

- Les Hindus (1811)

"Indian vessels are so admirably adapted to the purpose for which they are required that, notwithstanding their superior science, Europeans were unable, during an intercourse with India for two centuries, to suggest or to bring into successful practice one improvement."

- Sir John Malcolm

(Journal of Royal Asiatic Society, Vol. I)

"The art of navigation was born in river Sindh 6000 years ago. The word 'navigation' is derived from Sanskrit word *Nav* (or Nav-ship) *Gatih*."

- Dr. Radha Kumud Mookerjee (Eminent Historian)

"Ships that carried Fahien from India to China, through stormy China waters, were certainly capable of proceeding all the way to Mexico and Peru by crossing the Pacific. One thousand years before the birth of Columbus Indian ships were far superior to the ships made in Europe upto the 18th century."

- From 'Civilizations of Ancient America' (1951).

Nowadays we hear so much about and see so much of foreign shipping and the progress made in the nautical sciences that we are apt to forget that India, too, in ancient times, carried on an extensive trade by means of her shipping. A peninsula cut off from the Northern world by the Himalayas, and from the Eastern and Western world, by vast expanses of water, India had to take to shipping, if she wanted to export her surplus goods.

Literature as well as art expresses the life of a people and evidences from Indian literature and art, prove that in ancient times, India had developed her own shipping. Professor Bubler, the German Orientalist, said, “There are passages in ancient Indian works which prove the early existence of navigation in the Indian Ocean, and somewhat later occurrence of trading voyages undertaken by Hindu merchants to the shores of the Persian Gulf and its rivers.”

These references, however, supply indirect evidence and contain no direct information regarding the existence of a national maritime trade, to which they refer. No commerce can thrive unless fostered by national shipping.

When Indians went to America

Dr. Robert Heine Geldern and Dr. Gordon F. Ekholm, the

world’s leading anthropologists have strongly supported my claim that Indian ships went all the way to Mexico and Peru centuries before Columbus. In the “Civilizations of Ancient America” (1951) they state :-

“There appears to be little doubt that ship building and navigation were sufficiently advanced in southern and eastern Asia during the period in question to have made trans - Pacific voyages possible.

As early as the time of Ptolemy, in the second century A.D., Indian ships sailed to the Malay Peninsula and Indonesia not coastwise, but across the Bay of Bengal. In the third century, horses were exported from India to the Malay Peninsula and Indo-China, an indication that there must have been ships of considerable size. The recent discovery of a large metropolis in Cochinchina yielding Roman objects of the second century A.D. testifies to the intensity of sea traffic. When the Chinese Buddhist scholar Fahien returned from India around 400 A.D. he embarked on a ship which carried more than two hundred sailors and merchants and which, therefore, must have been larger than the ships of Columbus and other early Spanish explorers. This ship sailed directly across the ocean from Ceylon to Java. From Java, Fahien travelled in another merchant vessel which again carried more than two hundred people. This ship, too, sailed not along the coast, but right across the China Sea to northern China. Ships of that size able to cross the Indian Ocean and the China Sea with dangerous cyclones could certainly cross the Pacific as well.”

And yet some pessimists doubt my thesis of “Hindu America.”

Migration in Third Century

Although it would be too much to expect any definite analysis of the chronological problem at this stage of the investigation, we wish to offer a few tentative suggestions in this respect. As already mentioned, there are indications that the contacts in question may have begun between 100 and 600 A.D. As seen from Asia, third to fifth centuries would seem most likely. On the basis of the American evidence, the establishment of contacts must have taken place not later than the middle of the Classic period of Middle America since some traits of Hindu-Buddhist affinity appear in the Maya area at that time. This does not, however, preclude an earlier date.

Contacts with Southeast Asia seem to have been either intensified or renewed around the end of the Classic period and beginning of the Mexican or so-called New Empire period. This indicates that they may have continued through many centuries.

Evidence from Sanskrit Literature

Yuktikalpataru, a Sanskrit manuscript by Bhoja Narapati, which is now in the Calcutta Sanskrit College Library, is something like a treatise, on the art of shipbuilding in ancient India. It gives, according to *Vriksha-Ayurveda* (Botany), an account of four different kinds of wood. The first category comprises wood that is light and soft and can be joined to any other wood. The second class is light and hard, but which can not be joined to any other class of wood. The third type of wood is soft and heavy and the fourth kind is hard and heavy. There may be the *Dvijati* class of wood too, in which are blended properties of two separate classes. According to

Bhoja, a ship made out of the second type of wood, brings wealth and happiness. Ships of this type can be safely used for crossing the oceans. Ships made out of timbers containing different properties are not good, as they rot in water, and split and sink at the slightest shock.

Bhoja says that care should be taken that no iron be used in joining planks, for they would be subjected to the influence of magnetism; but they are to be fitted together with substances other than iron. Of course, this direction was required in ancient times, when the onward march of science was not yet made. Bhoja also gives names of the different classes of ships: (1) River going ships - *Samanya* (Ordinary); (2) Ocean going ships called *Vishesa* (Special).

The measurements of the “Ordinary Class” ships in cubits are given below -

Type of Ship	Length	Breadth	Height
1. Kshudra	16	4	4
2. Madhyama	24	12	8
3. Bhima	40	20	20
4. Chapala	48	24	24
5. Patala	64	32	32
6. Bhaya	72	36	36
7. Dirgha	88	44	44
8. Patraputa	96	48	48
9. Garbhara	112	56	56
10. Manthra	120	60	60

Bhima, Bhaya, Garbhara are liable to bring ill-luck because

their dimensions are such that they can not balance themselves in the water.

In the "Special" category, there are two classes - *(i) Dirgha*, *(ii) Unnanta*.

Dirgha (Unit - Cubit)

Type of Ship	Length	Breadth	Height
1. Dirghika	32	4	31/5
2. Tarani	48	6	44/5
3. Lota	64	8	62/5
4. Gatvara	80	10	8
5. Gamini	96	12	92/5
6. Tad	112	14	111/5
7. Jangala	128	16	124/5
8. Plavini	144	18	142/5
9. Dharini	160	20	16
10. Begini	176	22	173/5

Unnanta (Unit - Cubit)

Type of Ship	Length	Breadth	Height
1. Urddhva		22	16
2. Anurddhva		48	24
3. Svarnamukhi		64	32
4. Gharbhini		80	40
5. Manthara		96	48

Lota, Gamini, Plavini, Anurddhva, Gharbhini and Manthara

bring misfortune, because of their dimensions and *Urddhva* brings much gain.

The *"Yaktikalpataru"* also suggests the metals to be used in decorations, e.g. gold, silver, copper and compounds of all three as well as the colours. A vessel with four masts is to be painted white, the one with three masts is to be given a red paint, a two-masted vessel is to be coloured yellow, and the vessel with single mast will have a blue colour. The prows are to be shaped into the form of heads of lions, buffalos, serpents, elephants, tigers, ducks, pea-hens, parrots, frogs and human beings, thus arguing an advanced progress in carpentry. Pearl and gold garlands are to decorate the prows.

Three Classes of Ships

According to the size of cabins, ships are grouped into three categories -

(1) *Sarvamandira* - With the largest cabin, from one end of the ship to the other, these are used for the transportation of royal treasury of women and horses.

(2) *Madhyamandira* - These ships are for the rainy season.

(3) *Agramandira* - With cabins near the prows, these ships are selected for sailing in the dry season as well as for long voyages and naval warfare.

It was with these ships that the first naval battle, recorded in Indian history, was fought when Tugra, the Rishi King, sent his son Bhujyu against his enemies inhabiting some Island, and Bhujyu, on being wrecked, was rescued by two Asvins, in their hundred oared galley. Of the same

descriptions are the five hundred vessels mentioned in the Ramayana.

Carried 1000 Passengers

In *Rajavalliya*, the ship in which Prince Vijaya and his followers were sent by King Sinhala of Bengal, was large enough to accommodate 700 passengers. The ship in which Prince Vijaya's bride travelled to Ceylon, was big enough to accommodate 800 people of the bride's party. Another ship which took Prince Sinhala to Ceylon carried 500 merchants. The Janaka *Jataka* mentions a ship-wreck of 700 passengers. The ship which was used for the rescue of the Brahmin mentioned in Sankha *Jataka* was 800 cubits in length, 600 cubits in width, 20 fathoms deep, and had three masts. The ship mentioned in the Samuddha Vanija *Jataka* was large enough to transport a large group of about 1000 absconding carpenters, who had failed to deliver goods, paid for, in advance.

Early History

An ancient couplet betrays the spirit with which the Indo-Aryans were imbued and which accounts for their wonderful achievements on land, beyond seas and across mountain barriers. There is indeed evidence to show that even before their advent in India, the sons of the soil were adept at navigation, both riverine and oceanic. Right from the dawn of history, therefore, Indians have been engaged in plying boats and ships, carrying cargoes and passengers, manufacturing vessels of all types and dimensions, studying the stars and winds, erecting lighthouses and building ports, wharfs, dockyards and warehouses.

From rustic beginnings the Indians developed a precise science of navigation and composed regular manuals as well as elaborate treaties on the subject, some of which even survive to this day. Thanks to the research conducted during the past century mainly in the fields of literature and archaeology, we have gathered a mass of information, on the subject, which is, moreover, constantly being augmented.

It is noteworthy that the very term 'navigation' is derived from *'nau'*, which is the Sanskrit word for 'ship' or 'boat'. The same *nau* or *nav* as well as its *synonym* or diminutive *'nauka'* is even now commonly used in Hindi and other cognate languages. Thus *navi gatih*, 'going in a boat' amounts to 'navigation'. Note also the Sanskrit term *'yanapatra'*, which connotes a 'ship', though literally it means 'sailing pot', which is comparable to the English term 'vessel'.

Literary Evidence

Sanskrit literature is full of references to river transport and sea voyages. Sometimes, we have graphic description of fleets, even of ship-wrecks. The *Rigveda* is taken as the earliest work of the Aryans, though there is no general agreement as to its exact age. Tradition ascribes it to a hoary past, while the archaeologists place it between 2500 B.C. and 1500 B.C. Anyway, it mirrors the life of early Indo-Aryans faithfully, wherein rivers and seas, boats and ships played an important part.

At one place, Rishi Kutsa Angirasa prays to Agni - "Remove our foes as if by ship to the yonder shore. Carry us as if in a ship across the sea for our welfare." Here the reference to a ship and the sea is only by way of similitude. At another place,

we have what appears to be an historical fact recorded by Rishi Kakshivat. It is an episode of Bhujyu, son of Tugra, undertaking a voyage in the Indian Ocean, experiencing a ship-wreck and rescued by the Asvins. The terms denoting the manned ship *naubhir atmanvatibhir* and the vast expanse of the fathomless ocean *anarambhane... agrabhane samudre* in this context are, indeed, significant.

In Ramayana

In *Valmiki's Ramayana,* we come across beautiful descriptions of large boats plying on the Ganga near Sringiberapura. King Guha of that place arranges a magnificent boat for Rama accompanied by Laxmana and Sita, in exile, to enable them to cross the river.

When Bharata comes later to the same place, with the whole royal household, citizens of Ayodhya and a large army, for bringing Rama back to Ayodhya from exile, the same King Guha, suspecting Bharata's intentions, takes precautionary measures by ordering five hundred ships, each manned by one hundred young mariners to keep in readiness, should resistance be necessary.

When Guha is convinced of Bharata's good intentions the same fleet of five hundred ships, however, transports Bharata and his army to the other shore.The description of the ships is noteworthy:

"Some of the ships reared aloft the *swastika* sign, had tremendous gongs, flew gay flags, displayed full sails and were exceedingly well built."

The ship chosen for Bharata, Shatrughan, Kaushalya,

Sumitra and other ladies of the royal household had special fittings and furniture such as yellow rugs. It also displayed the insignia of *Swastika*.

In Mahabharata

In Mahabharata too, there are many references. The ship contrived by Vidura for the escape of Pandavas had some kind of mechanism fitted in it ...the ship strong enough to withstand hurricanes, fitted with machinery and displaying flags."

Panini (7th Century B.C.), in his *Ashtadhyayi*, the most commented upon work on Sanskrit grammar, has incidentally recorded certain usages which reflect, in a way, the maritime activity in India before and during his days. According to one *sutra*, various types of small river craft were in use and their names were *utsagna, udupa, udyata, utputa, pitaka* etc. A large boat was called *Udavahana* or udakavahana. Of special interest is the distinction made between the cargoes coming from an island near the coast and those coming from mid ocean islands. The former were called *dvaipya*, and the latter dvaipa or *dvaipaka*. Certain other sutras speak of ferry charges, cargoes, marine trade etc. in those days.

Chandragupta Maurya's minister, Vishnugupta Chanakya alias Kautilya, the celebrated author of the treatise on statecraft, Kautilya's *Arthasastra*, in 320 B.C. devotes a full chapter on the state department of waterways under a *Navadhyaksha*, 'Superintendent of Ships'. His duties included the examination of accounts relating to navigation, not only on oceans and rivers, but also on natural or artificial lakes.

Fisheries, pearl-fisheries, customs on ports, passenger and mercantile shipping, control and safety of ships and similar affairs, all came under his charge.

Jaina scriptures, Buddhist *Jatakas* and *Avadanas*, as well as classical Sanskrit literature, abound in references to sea voyages. They acquaint us with many interesting details regarding sizes and shapes of ships, their furniture and decorations, articles of import and export, names of seaports and islands - in short, everything connected with navigation.

Evidence from Sculpture

Evidence from Sculpture and Paintings - The Sanchi sculptures dating back to the 2nd century B.C. also represent Indian ships. On the Eastern Gateway of Stupa No. 1 at Sanchi, is sculptured a canoe of rough flanks fastened together with hemp. In the canoe are three ascetics, two of whom are rowing the canoe, and the central one is facing four other ascetics below, who are standing in a reverential attitude, at the water's edge. This sculpture represents the departure of some ascetics, on some mission or expedition. On Stupa No. 1 of the Western Gateway, is sculptured another boat with a prow like a winged gryphon, and a stern terminating into the tail of a fish. In the boat is a vacant throne and in the water are fresh water flowers and a large shell and there are five men floating about on inflated skin bladders, while a sixth is asking for help of the oarsman, who is steering the boat. This sculpture, perhaps, represents a Royal State barge.

In the Keneri caves near Bombay, are sculptures belonging to the second century A.D. which represent different persons

in distress praying to God Padmapani for deliverance. One of the last sculptures in the second cave depicts two figures praying to be rescued from a ship-wreck at sea and the God Padmapani sends two winged messengers to comfort them. This is considered to be the oldest representation of a sea voyage in Indian sculpture.

Temples give Proof

In the temple of Jagannath at Puri, a stately barge is sculptured in relief. The oarsmen paddle with all their strength, the water is thrown into waves, and the whole scene is one of desperate hurry. The boat is of the Madhayamandira type, as described by Bhoja in the "Yuktikalpataru."

Lastly, the Ajanta paintings are rightly interpreted by Griffiths as a "vivid testimony to the ancient foreign trade of India." Of the many paintings, one is of "a sea - going vessel with high stem and stern with three oblong sails attached to as many upright masts. Each mast is surmounted on a truck carrying a big sail. The jib is well filled with wind. A sort of bowsprit, projecting from a kind of gallows on deck is indicated with the outflying jib, square in form," like that of Columbus ships. The ship is of the Agramandira type, as described in the *"Yuktikalpataru"*. Another painting is of a royal pleasure boat which is "like the heraldic lymphad, with painted eyes at stem and stern, a pillared canopy amidships, and an umbrella for the steersman being accommodated on a sort of ladder, which remotely suggest the steerman's chair, in the modern Burmese row boats, while a rower is in the bows. "The barge is of the Madhyamandira type. A third painting commemorates the landing of Prince Vijaya in Ceylon in 543 B.C."

Sculptures at Borobudur

The temple of Borobudur in Java contains sculptures recalling the colonisation of Java by Indians. One of the ships "tells more plainly than words, the perils, which the Prince of Gujarat and his companions encountered on the long and difficult voyages from the west coast of India." There are other ships tempest-tossed on the ocean, fully trying the pluck and dexterity of the oarsmen, sailors, and pilots, who, however, in their movements and looks, impress one with the idea that they are quite equal to the occasion. These sculptured types are of the 6th and 7th century Indian ships.

What Historians say

Nicolo Conti : "The natives of India build some ships larger than ours, capable of containing 2,000 butts with five sails and as many masts. The lower part is constructed with triple planks, in order to withstand the force of the tempests, to which they are much exposed. But some ships are so built in compartments, that should one part be shattered, the other portion remaining whole may accomplish the journey."

J.L. Reid, member of the Institute of Naval Architects and Shipbuilders, England and the Superintendent of the Hongli Docks, has stated, "The early Hindu astrologers are said to have used the magnet as they still use the modern compass, in fixing the north and east, in laying foundations, and other religious ceremonies. The Hindu compass was an iron fish that floated in a vessel of oil pointing, to the north. Fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *"maccha-yantra."*

India's Extensive Seaborne Trade

The historian, Strabo says that in the time of Alexander, the River Oxus was so easily navigable that Indian wares were conducted down it, to the Caspian and the Euxine sea, thence to the Mediterranean Sea, and finally to Rome. Perhaps at that time, the Caspian Sea and the Aral Sea into which the Oxus flows, were one. Between the years 130 B.C. and 300 A.D., there was a colony of Indians in Armenia. There were also ship wrecked Indians, living in slavery among the Suevi and the Boii who were merchant victims of the Caspian Sea storms. The discovery of the Caspian Sea trade by Pompey, was the real cause of the rivalry between Rome and Parthia, over Armenia, which was receiving large quantities of Indian merchandise, from the Parthian as well as the Caspian regions.

Indo-Roman Trade

Julius Caesar contemplated the deepening of the Ostia and the Tiber, and the cutting of a canal across the Isthmus of Corinth in order to help the Indian trade, but he was murdered before the realisation of his plans. His successor Augustus, after conquering Egypt, established a prosperous sea-trade between Egypt and India; the Mediterranean Sea was cleared of pirates; large maps were to be seen in Rome, and Horace's references to the East reflect the prosperity of the sea-trade. Greeks and Indians began to meet at the newly established sea ports, and finally all these activities culminated in Indian embassies being sent to Rome from several Indian States, for Augustus himself says that Indian embassies came frequently.

These embassies were encouraged by the Greeks in order to cut off the Arabs from the trade. From the very beginning, the whole wealthy Roman Empire under Augustus, was unable to counterbalance the inflow of Indian products by a return of imperial goods, with the result that the Romans sent out coined money, which never returned to them, not even in the form of Indian money. Abundant Roman coins from Augustus right down to Nero, have been found in India. Indian tigers, lions, rhinoceroses, elephants, and serpents were brought to Rome for exhibition; Indian birds were kept as pets especially parrots; Indian spices were used for flavours; Indian ivory, tortoise-shells, and precious stones were all rapidly bought up by the Roman ladies.

Much of the Indian luxuries came to the notice of the Romans with the death of Cleopatra, who greatly rejoiced in importing Indian luxuries, and with the Battle of Actium began Rome's most luxurious period. Though Augustus conquered Cleopatra, he could not smother, in the hearts of his countrymen, the love for Cleopatra's luxuries. Tiberius tried to check the extravagant tastes of the Romans, tastes which, he said, were sending Roman gold into India. The discovery of coins in India justifies his fears; the total number of gold coins of Tiberius unearthed in India being 1007 as against 453 of Augustus. There must be thousands more lying buried in Indian soil.

Discovery of the Monsoons

The reign of Emperor Claudius is interesting as it was during his time that proper use of the trade winds and the monsoons was discovered. Hitherto, all the voyages had been

coasting voyages. Pliny says that after this discovery, men would sail from Ccelis in Arabia to Malabar, in forty days, with the help of these winds, if they started in July. The Indians sailed from India either late in December or early in January, when their ships were carried to the Red Sea, by the North-East monsoons. The Arabs and the Somalis had known the secret of the monsoons but had not divulged it, and they had, as a rule, excluded the Indians from competing with them in the Red Sea. It was the Romans, who, on entering the Red Sea, allowed the Indian ships to sail up its whole length. The Greeks and the Romans, however did not directly touch at Ceylon ports but were contented to receive from Indian ports and ships, the goods exported from Ceylon which was "a great resort of ships from all parts of India."

Turning from the people to the rulers of India and Rome, we find that the latter, too, encouraged the seaborne trade. The Indian kings cleared the estuaries and maintained special service there, built official marts and seaports all over the coasts, and issued special coinage to facilitate exchange. The Roman Emperors, too, encouraged the Indian trade, though they failed to establish a favourable balance, for Pliny states that the Indian trade brought a good profit.

According to Alice Siqueira, "Indian wares cost a hundred times more in Roman markets than they did in Indian markets."

Archaeologist's Testimony

Dr. Bahadur Chand Chhabra, formerly Joint Director General of Archaeology, writing in the 'March of India' (October, 1961) provides valuable evidence from Archaeology -

"Archaeology amply supports literary record. We start with

the Harappa Culture which, according to archaeologists, predates Vedic Culture in India. Excavations at Mohan-jo-daro on the Indus have yielded, among other things, a potsherd and a couple of steatite seals, each bearing a representation of a boat or a ship incised on it."

Mackay observes in his book, 'Further Excavations at Mohan-jo-daro' - “The vessel portrayed on the seal has a sharply upturned prow and stern, a feature which is present in nearly all archaic representations of boats. It will be noticed that this boat is shown as lashed together at both bow and stern, indicating perhaps that it was made of reeds like the primitive boats of Egypt and the crafts that were used in the swamps of southern Babylonia. The hut or shrine in its centre also appears to be made of reeds, and fastened at each end of it is a standard.” Regarding the boat depicted on the potsherd, he says, “Boats of this type must have been very familiar to the people of Mohan-jo-daro living beside the Indus or its branch. The high prow and stern would be especially suitable to a riverboat in that cargo could, by this means, be safely landed on a shelving bank.”

By far, the most substantial proof is given by the recent discovery of a dockyard at Lothal in the Ahmedabad District of Gujarat, where extensive ruins of the Harappa Culture have lately been laid bare. The remains of the dockyard testify to the water-borne trade, particularly of the Harappan people in that region. It was roughly trapezoid in plan; its eastern and western embankments were each 216 mtr. (710 ft) long; the northern embankment measured 38 mtr. (124 ft) and the southern embankment was 35.4 mtr. (116 ft).

It may be pointed out that the designation ‘Harappa Culture’ replaces the one that was commonly used till very recently - Indus Valley Civilization, because subsequent findings have shown that it was not confined to the Indus Valley alone. It is now called Harappa Culture after the ancient site of Harappa on the Ravi in the Montgomery District, now in West Pakistan, due to the circumstance that the first relic, a steatite seal of the concerned culture was picked up there by Cunningham in 1872-73. This provisional or sentimental designation may, later on, have to give place to a more appropriate one when we come to know the exact name of the people concerned which depends on the correct decipherment and interpretation of the legends on the typical Harappan seals, hundreds of which have already come to light. These legends still remain an enigma.

Archaeologically speaking, there is a long gap after the Harappan period. And there are few remains that throw light on the navigation in India in subsequent times until we come to the Andhra period of Indian history. The sculptures at Sanchi and similar other sites show vivid scenes of river and sea journeys. They attest the continuity of old traditions of navigation in India. In this connection the ship - type coins of the *Satavahana* rulers in South India deserve special mention. The one illustrated here belongs to King Yajna Satakarni. It clearly shows a two-masted ship on the obverse, and the so-called Ujjaini symbol on the reverse. A fish, a conch and a snake or eel below the two-masted ship are indicative of the sea. The four circles of the *Ujjaini* symbol on the reverse are also supposed to represent the *chatur-udadhi*, ‘four seas’, that encircle the earth. The legend, running along the edge on the

obverse, is in Brahmi characters and Prakrit language. It contains the king's name: Sami Sid Yans Satakani.

Then, there is a stone inscription, likewise in Brahmi and Prakrit, of about the second or third century A.D. which mentions a 'sea-captain' or 'master-mariner' *(Mahanavika)* named Sivaka. This inscription was found at Ghantasala (ancient Kanta Kasola) in the Krishna District of Andhra Pradesh. This place was a seaport in olden days. Ptolemy mentions it as "the emporium Kantakossyla", immediately after the mouths of Maisolos, that is the river Krishna.

Similarly, a Mahanavika, called Buddhagupta, a resident of Raktamrittika, indentified with Rangamati in Bengal, is mentioned in a Sanskrit stone inscription, discovered in Province Wellesly of Malay Peninsula, now kept in the Indian Museum at Kolkata. This inscription belongs to the fifth century A.D. and presents an evidence of sea-voyages between India and the Far East in those days.

In Old Paintings

A fresco painting on Cave II at Ajanta of about the same time (500 A.D.), depicts the sea-voyage of Bhavila, described in the Puma avadana of the Divyavadana, an early Buddhist Sanskrit text. The story, in short, is as follows:

"Purna, whose mother was a slave girl, was the youngest and favourite son of a rich merchant of Surparaka. After their father's death, he and his eldest brother Bhavila were deprived of their property by the other two brothers, but by the judicious marketing of some sandalwood Puma restored their fortune and became eventually the chief merchant of the country. He

made six successful voyages and was then inclined to rest content, but some merchants from Sravasti persuaded him to embark a seventh time. On the way, he heard them reciting verses in praise of the Buddha and he was filled with a desire to embrace the faith. When the voyage was over, he obtained the permission of his brother Bhavila to abandon wordly life and received Buddha's advice at Sravasti. To show that he had no care for the body, now he chose to live in the land of the Sronaparantakas, a notoriously fierce and dangerous community, and he converted many of them.

Meanwhile, Bhavila arrived in a land where was a forest of Gosirsha sandalwood; his men proceeded to cut down the trees, whereupon the owner, the Yaksha Mahesvara, raised a hurricane of the kind no ship can withstand. Bhavila was helpless, but his companions called upon Puma for help. Puma, used his supernatural powers. The storm ceased. The Yaksha had to yield. Upon his return to Surparaka, Puma built a sandalwood vihara, and with cooperation of his brothers and the king, prepared a reception for the Buddha. The rest of the Avadana relates the miracles associated with the Buddha's journey from Sravasti to Surparaka." These two places are represented by the modern Seth-Maheth in Uttar Pradesh and Sopara in Maharashtra.

The details of the story depicted on the wall-painting are not all clear, owing to the damage it has sustained. Yet, what can be made out of the illustration has been set out clearly by Dr. G. Yazdani - "The boat itself seems to be massively built, and the presence of twelve large pictures of fresh water in its bow may indicate the strength of the crew, or suggest that the

vessel is bound for a long voyage. A pair of oars is visible, each of which is attached to the side of the boat by a loop, the ends of the latter for security being passed through two rings fixed to the boat. Dragons' heads are carved both in the front and hind parts of the boat, and there is a lip-like projection at each end which adds to the picturesqueness of the design, and might have been useful for steering purposes as well, especially in shallow waters.

Near the oar, on the starboard side, there is a plank frame, which apparently marks the place where the captain of the boat regulated the steering. There are the masts, apparently of timber, from which sails are hung. There is a post fixed to frame in the stern of the boat as well, from which another sail (jib-sail) fully blown by wind, may be seen.

On the boat we notice Bhavila looking up to heaven for succour, raising his hands in prayer. An angel is painted as if coming down from heaven to the rescue of the boat. The wings of the angel have a remarkable similarity to those shown on a fresco in Sir Aurel Stein's Collection of Central Asian Antiquities at Delhi."

The scene depicted at Ajanta is a forerunner of elaborate sculptured representations on a number of fine reliefs of the world-famous Buddhist stupa at Borobudur in Central Java. This stupendous monument was built by the Sailendra monarch of Srivijaya, a Sumatran empire about the 9th century A.D. The sculptured relief reproduced here is a telling example of the plastic art of those days, showing strong Indian influence, and, at the same time providing an evidence of how merchants and monks travelled between India and Indonesia,

and how a brisk cultural exchange existed between them.

When India Ruled the Waves

The eminent Indian Archaeologist Dr. B.C. Chhabra concludes:

"It may be a surprise even to an Indian today to be told that in the ancient world India was in the forefront in the field of shipping and ship-building. Her ships, flying Indian flags, sailed up and down the Arabian Sea, the Indian Ocean and far beyond. Her master-mariners led the way in navigation. Riverine traffic within the country, shipping along the entire length of India's coastline, and on high seas were brisk until as recently as the days of the East India Company. Owing, however, to historical competition by the British, ancient Indian shipping was wiped out without a trace. No wonder then that the common man in India today readily believes that Indians are now only learning the ABC of navigation.

It would have been odd indeed if, bounded on three sides by great oceans, and gifted with a remarkable spirit of enterprise and invention, India had registered no advancement in the sphere of navigation while she had gone far in other arts and sciences. Recent research has firmly established the obvious: "In olden days, India's navigation system was second to none in the world." This is the glorious story of India's 6000 year old history of shipping. Salute to the first navigators of the world.!!"

Lost their Language

According to U.S. Ambassador Miles Poindexter, the Ayar Inca rulers of Peru did possess a written language but they

lost it during four hundred years of struggle as throughout Polynesia and elsewhere it was a war between kinsmen of Aryan against Aryan.

The defeat of the Ayars in the Pass of Vilcanota was followed by governmental confusion, disintegration of the kingdom, social disorder, moral and racial decay and invasion by a multitude of tribes which came from all directions. Thus was the government of the Peruvian monarchy lost and destroyed. It did not come to its own for 400 years and the knowledge of letters was lost. The Ayars maintained, their superior discipline and the service of the religion of Viracocha in the romantic and picturesque fastness of the Vilcopampa (hills). In a subsequent generation, when it was sought to revive letters, the effort was suppressed by the Vilca-pampa monarch, Tupac Cauri on the advice of a priest, on penalty of death."

"America - Extension of Asia"

"America, in race and culture, was but an extension of Asia; and it is said that in pre-glacial times it was geographically so. Columbus was not mistaken when he called the people of the new world "Indians." They were kindred mixed races and an unbroken line of blood and culture bound together the two shores of the Pacific ocean."

- Ambassador Miles Poindexter

7

India : World's Richest Country

The savings of millions of human beings for centuries, the English seized and took to London. What the value of treasure was no man can estimate, but it must have been many billion pounds - a vast sum in proportion to the stock of precious metals then owned in Europe.

- Prof. Brooks Adams, in 'Law of Civilisation and Decay'

In ancient times India was the richest country and remained so until the 17th century. In king Akbar's reign prices were correspondingly low. In 1600, a rupee bought 194 pounds of wheat or 278 pounds of barley; in 1901 it bought only 29 pounds of wheat or 44 pounds of barley. An Englishman, resident in India in 1616, described the "Plenty of all provisions" as "very great throughout the whole monarchy" and added that "everyone there may eat bread without scarceness."

Another Englishman, touring India in the 17th century, found that his expenses averaged four cents a day.

The wealth of the country reached its two peaks under Chandragupta Maurya and Shah Jehan. The riches of India under the Gupta kings became a proverb throughout the world. Yuan Chwang describes an Indian city as beautified

with gardens and pools, and adorned with institutes of letters and arts; "the inhabitants were well off, and there were families with great wealth; fruits and flowers were abundant... The people had a refined appearance and were dressed in glossy silk attire; they were absolutely... clear and suggestive in discourse; they were equally divided between orthodoxy and heterodoxy". Says Elphinstone,"The Hindu kingdoms overthrown by the Moslems "were so wealthy that the historians tire themselves about telling about the immense loot of jewels and coins captured by the invaders."

Nicolo Conti described the banks of the Ganges (ca. 1420) as lined with one prosperous city after another, each well designed, rich in gardens and orchards, silver and gold, commerce and industry. Shah Jehan's treasury was so full that he kept two underground strong rooms each some 150,000 cubic feet capacity, almost filled with silver and gold."

Vincent Smith says, "Contemporary testimonies permit that the urban population of the more important cities was well-to-do."

Travellers described both Agra and Fatehpur Sikri, each greater and richer than London. Anquetil Duperron, travelling through the Mahratta districts in 1760 found himself "in the midst of the simplicity and happiness of the Golden age... The people were cheerful, vigorous and in high health".

"Clive, visiting Murshidabad in 1759, reckoned this ancient capital of Bengal as equal in extent, population and wealth to London of his time, with palaces far greater than those of

Europe, and men richer than any individual in London. He described India, as "a country of inexhaustible riches". Tried by Parliament for helping himself too readily to this wealth, Clive excused himself ingeniously. He described that riches that he had found around him in India - opulent cities, ready to offer him any bribe to escape indiscriminate plunder, bankers throwing open to his grasp vaults piled high with jewels and gold; and he concluded; "At this moment I stand astonished at my own moderation."

- Lord Macaulay on Clive

I am an Indian; every Indian is my brother. The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian is my brother....The Indian is my brother, the Indian is my life. India's society is the cradle of my infancy, the pleasure garden of youth, the sacred heaven, the Varanasi of my old age. The soil of India is my highest heaven, the good of India is my good.

- Swami Vivekananda

8

Mother of Sciences

Hindu Science – Its Religious Origin, Astronomers, Mathematicians, the “Arabic” Numerals, the Decimal System, Algebra, Geometry, Physics, Chemistry, Physiology, Vedic Medicine, Physicians, Anesthetics, Vaccination, Hypnotism, Surgery in Ancient India.

India’s work in science is both very old and very young: young as an independent and secular pursuit, old as a subsidiary interest of her priests. Religion being the core of Hindu life, those sciences were cultivated first that contributed to religion : astronomy grew out of the worship of the heavenly bodies, and the observation of their movements aimed to fix the calender of festival and sacrificial days; grammar and philology developed out of the insistence that every prayer and formula, though couched in a dead language, should be textually and phonetically correct. As in our Middle Ages, the scientists of India, for better or for worse, were her priests.

(1) Astronomy

Astronomy was an incidental offspring of astrology which slowly emancipated itself under Greek influence. The earliest astronomical treatises, the ‘Siddhantas’ (425 B.C.), were

based on Greek science and Varahamihira, whose compendium was significantly entitled Complete System on Natural Astrology, frankly acknowledged his dependence upon the Greeks. The greatest of Hindu astronomers and mathematicians, Aryabhata, discussed in verse, such poetic subjects as quadratic equations, sines and the value of zero; he explained eclipses, solstices and equinoxes, announced the sphericity of the earth and its diurnal revolution on its axis, and wrote, in daring anticipation of Renaissance science - “The sphere of the stars is stationary and the earth, by its revolution, produces the daily rising and setting of planets and stars.”

Brahmagupta, Aryabhata’s most famous successor, systematized the astronomical knowledge of India, but obstructed its development by rejecting Aryabhata’s theory of the revolution of the earth. These men and their followers adapted to Hindu usage the Babylonian division of the skies into zodiacal constellations. They expounded the theory, though not the law of gravity when they wrote in the Siddhantas : “The earth, owing to its force of gravity, draws every thing to itself.”

(2) Superior Mathematics

To make complex calculations the Hindus developed a system of mathematics, superior in everything, except geometry, of that of the Greeks. Among the most vital parts of our Oriental heritage are the so called “Arabic” numerals and the decimal system, both of which came to Europe through the Arabs from India. The miscalled “Arabic” numerals are found on the Rock Edicts of Ashoka (256 B.C.),

a thousand years before their occurrence in Arabic literature.

The great and magnanimous Laplace said : "It is India that gave us the ingenious method of expressing all numbers by ten symbols, each receiving a value of position as well as an absolute value; a profound and important idea which appears so simple to us now that we ignore its true merit. But its very simplicity, the great ease which it has lent to all computations, puts our arithmetic in the first rank of useful inventions; and we shall appreciate the grandeur of this achievement the more when we remember that it escaped the genius of Archimedes and Apollonius, two of the greatest men produced by antiquity."

(3) Zero and Decimals

The decimal system was known to Aryabhata and Brahmagupta long before its appearance in the writings of the Arabs and the Syrians. It was adopted by China from Buddhist missionaries. Muhammad bin Musa al-Khwarazmi, the greatest mathematician of his age (850 A.D.), seems to have introduced it in Baghdad. By general consent the Arabs borrowed the use of the zero, too, from India. This most modest and valuable of all numerals is one of the subtle gifts of India to mankind.

(4) Algebra

Algebra was developed in apparent independence by both the Hindus and the Greeks, but our adoption of its Arabic name (al-jabr) indicates that it came to Western Europe from the Arabs, i.e. from India, rather than from Greece. The

great Hindu leaders in this field, as in astronomy, were Aryabhata, Brahmagupta and Bhaskara. Bhaskara (b.1114 A.D.) appears to have invented the radical sign and many algebraic symbols. These men created the conception of a negative quantity, without which algebra would have been impossible. They formulated rules for finding permutations and combinations; they found the square root of 2, and solved in the eighth century A.D., indeterminate equations of the second degree which were unknown to Europe until the days of Euler, a thousand years later. They expressed their science in poetic form and gave to mathematical problems a grace characteristic of India's Golden Age. These two examples of simpler Hindu algebra are interesting -

(i) Out of a swarm of bees one fifth part settled on Kadamba blossom; one-third on a silindhra flower; three times the difference of those numbers flew to the bloom of a Kutaja. One bee, which remained, hovered about in the air Tell me, charming woman! the number of bees...?

(ii) My beloved, eight rubies, ten emeralds and a hundred pearls, which are in thy ear-ring, were purchased by me for thee at an equal amount; and the sum of the prices of the three sorts of gems was three less than half a hundred. Auspicious woman! tell me the price of each.

The Hindus were not so successful in geometry. In the measurement and construction of altars the priest formulated the Pythagorean Theorem (by which the square of the hypotenuse of a right - angled triangle equals the sum of the squares of the other sides) several hundred years before the birth of Christ.

(5) Two Systems

Two systems of Hindu thought propound physical theories suggestively similar to those of Greece. Kanada, the founder of the *Vaisheshika* philosophy, held that the world was composed of atoms as many in kind as the various elements. The Jains almost approximated to Democritus by teaching that all atoms were of the same kind, producing different effects by diverse modes of combination.

Kanada believed that light and heat come from the sun; and Vachaspati, like Newton, interpreted light as composed of minute particles emitted by substances and striking the eye. Musical notes and intervals were analysed and mathematically calculated in the Hindu treatises on music; and the "Pythagorean Law" was formulated by which the number of vibrations, and therefore the pitch of the note, varies inversely as the length of the string between the point of attachment and the point of touch. There is some evidence that Hindu mariners of the first century A.D. used a compass made by an iron fish floating in a vessel of oil and pointing north.

(6) Chemistry

Chemistry developed from two sources - medicine and industry. Something has been said about the chemical excellence of cast iron in ancient India, and about the high industrial development of Gupta times, when India was looked upon, even by Imperial Rome, as the most skilled nation in such chemical industries as dyeing, tanning, soap-making, glass and cement. As early as the second century B.C.,

Nagarjuna devoted an entire volume to mercury. By the sixth century the Hindus were far ahead of Europe in Industrial chemistry. They were masters of calcination, distillation, sublimation, steaming, fixation, production of light without heat, the mixing of anaesthetic and soporific powders and the preparation of metallic salts, compounds and alloys.

In ancient India the tempering of steel was brought to perfection unknown in Europe till our own times. King Porus is said to have selected, as a specially valuable gift for Alexander, not gold or silver, but thirty pounds of steel. The Muslims took much of this Hindu chemical science and industry to the Middle East and Europe. The secret of manufacturing "Damascus" blades, for example, was taken by the Arabs from the Persians, and by the Persians from India.

(7) Anatomy and Physiology

Like some aspects of chemistry, were by-products of Hindu medicine. As far back as the sixth century B.C., Hindu physicians described ligaments, sutures, lymphatics, nerve plexus, fascia, adipose and vascular tissues, mucous and synovial membranes and many more muscles than any modern book is able to show. 'The Story of Surgery in India' by Pandit Shiv Sharma, an illustrious scholar of Indian medicine has been held up for want of space. In the times of Buddha-2600 years ago, India had surgeons and 120 surgical instruments.

The doctors of pre-Christian India shared Aristotle's mistaken conception of the heart as the seat and organ of

consciousness, and supposed that the nerves ascended to and descended from the heart. But they understood remarkably well the processes of digestion, the multiple functions of the gastric juices, the conversion of chyme into chyle, and chyle into blood. Anticipating Weismann by 2400 years, Atreya (ca. 500 B.C.) held that the parental seed is independent of the parent's body, and contains in itself, in miniature, the whole parental organism. Examination for virility was recommended as a pre-requisite for marriage in men; and the code of Manu warned against marrying mates affected with tuberculosis, epilepsy, leprosy, chronic dyspepsia, piles or loquacity. Birth control in the latest theological fashion was suggested by the Hindu medical schools in 500 B.C. stating that during twelve days of the menstrual cycle impregnation is impossible. Foetal development was described with considerable accuracy.

Beware of Traitors

Self-seeking individuals, careerist politicians, unprincipled groups and power-hungry cliques, who sponsor or support moves that tend to weaken the fabric of national unity, must be treated as traitors and dealt with as such.

The self-defeating and suicidal slogan of "My State first and last and always" should, as in the days of our battle for freedom, give way, once again, to the great and noble sentiment of "India first and last and always."

We should not allow the image of Mother India, one and indivisible, to be tarnished or defiled any more.

India has been moulded by nature, spiritual significance

and tradition, to be one and indivisible. The springs of unalloyed patriotism have not dried up in this country. Cultural, social and educational institutions and men and women of goodwill pledged to national unity, from all walks of life and from all parties, should come together and make a supreme effort to save India from fragmentation.

9

Sanskrit - The Mother of Languages

- H. H. Shankaracharya of Kanchi

(A great, peerless scholar and distinguished savant, the senior pontiff of the Kamakoti Peeth has a great reputation for his catholicity of views. His followers are legion, particularly in the South.)

The necessity for one international world-Government which has already begun to be felt, presupposes one world-culture capable of elevating humanity to the heights of ethics, morality and spiritualism. Sanskrit culture, ranging from the earliest extant literary records of the world to the loftiest productions of Sri Shankaracharya and Kalidasa and being continued today by many contemporary seers and scholars, a culture which gleams through a vast range of climes from Central Asia to the Pacific Archipelago, can render this service of evolving a lofty world - culture suited to all times and climes.

The very preservation, from times immemorial, of this Sanskrit culture, which has been the solace of many a deep thinker all over the world up to this day, is enough to help in the evolution of such a universal culture.

The secret of this preservation lies in the fact that it never set itself to any utopian task of mechanically levelling humanity. It knew that Nature was never destined to be monotonous. It tried to discover the linking vein of unity in every difference and elevated humanity to such a level that it would not waste its energy on the inevitable points of difference in the natural evolution of man.

If language proves to be a barrier to material unity, if religion divides people and if religion and opposing ideologies of Government hold various groups apart, it can not follow that we can discard language, religion or Government. We should try to understand the differences of the other side and be ready to serve them as our own kith and kin.

Direct literary records in Sanskrit have been found in regions ranging from Khotan in Central Asia to the islands of Java and Bali in the Pacific region and true translations of Sanskrit works have been preserved in Tibet, Japan, China and South-East Asia; relics of Sanskrit culture are being discovered every day from both the hemispheres. Cambodia contains, in the walls of its deserted temples, hundreds of Sanskrit inscriptions, the elegance and chasteness of their language not being surpassed in any such contributions in our mainland.

The worship of *Mitra-Varuna* which Sri Shankaracharya interprets as the positive and negative forces controlling the universe as well as the individual soul and the horse-sacrifice, *Asvamedha*, the highest meritorious act of duty enjoined on the Sovereign of the land seem to have been in vogue throughout Asia and Europe.

The scanty evidences which have come to us from the

Aztec and Inca cultures of the New World bear close testimony to their affinity to our culture. In fact, all our scriptures speak of our Vedic culture as guiding the seven ring-like consecutive Dweepas (Islands) encircled by seven similar ring-like oceans, being probably the original formation of land and water in our globe from the North Pole to the South!

यज्ञने वाचः पदवीयमायन् तामन्वविन्द्न क्रिषिषु प्रविष्टाम्
तां श्राभृत्या व्यदधुः पुरुष तां सप्त रेना अभिसंभवन्ते।

Rigveda, X. 71-3

Sanskrit : Its Supremacy

- H. H. Jagadguru Sri Shankaracharya of Dwarka

Sanskrit is called the *Deva Bhasha* or the language of gods for two reasons. First, it is the most ancient of languages and secondly, the Vedas, God's own revelations, are couched in that language.

The oldest extant world records show that it prevailed from Central Asia to the Pacific Archipelago. Consistent with our concept of the word as *"Shabda-Brahmam"*, it had been the most pervasive influence on the lives of enlightened humanity, elevating them to the heights of ethics, morality and spirituality.

The use of the name *Sanskrit* or *Samskrita* for this language connotes that it is the purified or finished language. How true it is! It is unrivalled in its richness and variety. It has the flexibility of Greek, the brevity and accuracy of Latin, the strength of Roman and the divine afflatus (inspiration) of Hebrew. It can express the most abstruse philosophic truths

effortlessly. Compared with our philosophy, in point of age, the lessons of Pythagoras are but of yesterday. In point of daring speculation, the boldest of Plato's efforts are comparatively tame and commonplace.

Sanskrit literature allows us an insight into a stratum of thought deeper than any we have known before and appeals to the deepest sympathies of the human heart. Sanskrit is the treasure-house of all our fundamental concepts, most natural of all religions, the *Sanatana Dharma,* the most transparent of mythologies, the most subtle of philosophies and the most elaborate laws.

Its Vedic literature fills a gap which no literary work in any other language could fill. They open to us the *vista* of the education of the human race, to which there is no parallel anywhere else. They constitute the most sublime concept of the great highways of humanity.

The Upanishads rise to the highest point of metaphysical thought to which mankind can rise. Its prose rises to the highest point of oratory. Its preaching is charmingly transcendental, so much so, Schopenhauer exclaimed: "0 Upanishads! You will be the solace of my life and the solace of my death."

Sanskrit poetry rules all over India. Indeed it is the Sanskrit poetry that lends this country its form, colour and charm even to the most abstract science. Yes, even to religion.

Sanskrit literature has sensitiveness to sound variations to which few literatures of the world can afford a parallel. Their delicate combinations are a source of never-failing joy.

Kalidasa and Bhavabhuti, Jayadeva and Bhartruhari and a host of others are the names to conjure with in its annals.

The *Devanagari* alphabet is the original source whence the alphabets of Western Asia were derived. By its remarkable philosophical and phonological precision, it has been of considerable help to later development of science. As a writer puts it, the creation of the consonants in Sanskrit is a unique example of human genius.

- *From Bhavan's Journal.*

10

Who Discovered America?

As the seeds of herbs and trees are carried to distant places by winds and birds, so in ancient times mankind and culture spread over the world through the tides of great Indian and Pacific oceans. The Hindus were mighty navigators and pioneers of culture, centuries before Columbus was born. They established their cultural, empires in Java, Bali, Sumatra, Borneo, Philippines, Cambodia, Champa (now vietnam), Annam and Siam and ruled there well beyond the 14th century. Even today, Cambodia's King bears the title of the great Varman rulers of India, and Bali has a Hindu Raja. Hindu migration to America was vigorous from the first to the twelfth century A.D.

Cambodia, the ancient Kamboja, was one of the earliest lands to receive the culture of India. The name of its river Me Kong was derived from Ma Ganga (Mother Ganges). In the first century A.D., a Brahman called Kaundinya came to Kamboja from Kanchi, the capital of Pallava kings in South India. He married the Kamboja Princess Soma and was elected king of the country. Champa (Vietnam) figures prominently in the story of India's cultural expansion. Vietnam was the footboard for the pilgrims to America. A prince of Kalinga (Orissa) founded the Hindu state of Java in the first

century A.D. Java is the ancient *Yava Dweep* mentioned in the Ramayana and other Sanskrit texts. *Bali Dweep* is still a stronghold of Hinduism. Borneo is the ancient *Suvarna Dweep* or *Sri Vijaya*. On the Indonesian national flag still flutters our *Garuda*. From *Angkor Vat* to America Hinduism its gods and temples have left their imprint. Siam was the centre of Hindu culture for centuries and boasts of rulers such as Rama, Praja Deepak and Dharmaraja. The same pioneers of culture who ruled such large areas in the Pacific for fourteen centuries also went to far off Mexico and Peru and established cultural empires.

Ship - building

Indian ship-building had developed at least 2,000 years ago. According to Dr. Ekholm, Director of the Museum of Natural History in New York and Dr. Robert Heine Geldern, there appears to be little doubt that ship - building and navigation were sufficiently advanced in southern and eastern Asia during the period in question to have made trans - Pacific voyages possible. As early as the time of ptolemy in the second century A.D., Indian ships sailed to the Malayan Peninsula and Indonesia not coast-wise but across the Bay of Bengal.

In the third century horses were exported from India to the Malayan Peninsula and Indo-China, an indication that in those days there must have been ships of considerable size. When the Chinese Buddhist scholar Fahein returned from India around 400 A.D. he embarked on a ship which carried more than 200 sailors and merchants and which, therefore, must have been larger than the ships of Columbus

and early Spanish explorers. Ships of that size able to cross the Indian Ocean and the China Sea with their dangerous cyclones could certainly cross the Pacific as well. According to French and British historians, 'the Hindus excelled in the art of constructing ships and for centuries the British and the French borrowed from the Hindus many improvements in the naval architecture.'

In this context the following observations will suffice -

"In ancient times the Indians excelled in the art of making vessels and the present Hindus can, in this respect, still offer models to Europe, so much so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping. The Indian vessels unite elegance and utility and are models of patience and fine workmanship."

(Les Hindus)

"Indian vessels are so admirably adapted to the purpose for which they are required that, notwithstanding their superior science, Europeans were unable, during an intercourse with India for two centuries, to suggest or to bring into successful practice one improvement."

(Sir John Malcolm, in 'Journal of Royal Asiatic Society')

Aztec Calendar

The fact that the Hindus were capable of sailing to far off countries like Mexico and Peru, is proved by the official historian of Mexico, who, in his book published by the Mexican Foreign Office, says :-

"Those who first arrived on the continent, later to be known as America, were groups of men driven by that mighty current that set out from India towards the east."

The U.S. Ambassador Miles Poindexter states in his book *'The Ayar-Incas'...* That primitive Aryan words and people came to America especially from Indo - Arya by the island chains of Polynesia. The very name of the boat in Mexico is *Catamaran* which is a South Indian (Tamil) word. After 30 years of research I can now claim to have proved my theory of Hindu colonisation of America. The stones in every corner of America speak of Hindu influences."

Let us begin with the Aztec calendar known as the Aztec *Chakra* to the Hindu Astronomers. It is the foundation stone of Hindu culture in America. The ancient Americans believe in the four Hindu ages (*Yugas* or cycles). This Aztec calendar (of Hindu origin) depicts the Hindu ages of the world.

Mackenzie, author of 'Myths of Pre-Columbian America', says, "The doctrine of the world's ages (*Hindu Yugas*) was imported into pre-Columbian America. The Mexican sequence is identical with the Hindus. It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of old and new worlds." The very sculpture of the Sun in this calendar bears the imprint of India.

Game of Pachisi

Witness the complicated game of *Pachisi* as it is played in India and Mexico. Seventy years ago, Edward Taylor pointed out that the ancient Mexican game of Patolli was similar in its details to the game of *Pachisi* played in India

and the whole region of Southern Asia. He wrote, "It seems clear "that the Mexican game must have come from Asia." Subsequently Stewart Culin showed that even the cosmic meaning of the Mexican game, its relation to the four quarters of the world and to the calendars ascribed to them was essentially the same as in *Pachisi*. Dr. Kroeber, a leading anthropologist of California, observes that "the mathematical probability of two games invented separately, agreeing by chance in so many specific features, is very low. The close correspondence between the rules of the two games indicates a real connection."

Dr. Kroeber, however, could not find more evidence to link India with America and decided to leave the issue unsolved, expressing the hope that fuller and more accurate knowledge would some day solve the dilemma.

The Lotus Motif

Dr. Robert Heine Geldern, the famous anthropologist of Vienna and Dr. Gordon F. Ekholm have now presented enough evidence to support the thesis that Americans had definite cultural links with the people of South-East Asia at least 2000 years ago.

Their researches in the last 14 years support the thesis I presented 28 years ago in my book 'Hindu America'. They begin with the lotus in India and Mexico. Lotus is one of the most sacred symbols in India. Hinduism is essentially embodied in the lotus. One of the most frequent motifs of early Indian art is the lotus plant. The same kind of lotus motif occurs in America at Chichen Itza (Mexico) as a border

in the reliefs of the lower room of the Temple of the Tigers. It is certainly remarkable that in India as well as in Middle America, the rhizome, a part of the plant not normally visible because it is submerged and buried deep in mud should have been the basic element of a whole motif and, moreover, be stylized in the same unrealistic manner as an undulating creeper.

The two learned anthropologists are definitely of the view that "such a combination of highly specific details can not be accidental. It suggests the existence of some kind of relationship between Maya art and not only Buddhist art in general but the school of Amravati of the second century A.D. in particular."

According to the experts, the most obtrusive factor in the customs and beliefs of the Maya civilization is unquestionably Indian. Maya architecture bears unmistakable seal of Hindu architecture as you can see from the picture of Maya palaces and temples.

Atlantean figures appeared in India in the second century B.C. They played an important role in Indian art and are found even on very recent Siamese temples. In America they can be seen at Thula in Central Mexico and Chichen Itza. Gods and ceremonial figures standing on crouched human figures are found in India from the second century B.C. onwards. In Central America they occurred in many Maya sculptures, especially at Palenque. From Sanchi to Central America the pattern is similar.

Those anthropologists who, until yesterday, completely denied any contact between ancient America and Asia are

much perturbed today to find that their so-called 'cross' of Palenque (Mexico) is no longer a cross but an exact copy of the Hindu Tree of Life on Mount Meru (Sumeru), the mythological centre of the world. A representation of the Hindu Tree of Life is presented in a shadow play from Java. This depicts the Hindu celestial tree on Mount Meru. This Javanese specimen and the so-called Mexican cross have the same demonic figure in the centre and branches of the tree are clearly visible even to a layman. Javanese specimens are, of course, recent but the fact that the motif appears in an already highly conventionalised form among the reliefs of Angkor Vat in Cambodia about the middle of the 12th century indicates that it must be of considerable antiquity. We find stairways flanked by serpent-balustrades in South-East Asia and Middle America. The use of half columns flanking the doors and groups of small columns set in panels are characteristic of Cambodian architecture. Very similar combinations appear in certain Maya buildings.

Common Ceremonies

Most of the Indians are familiar with the *Charak Puja* ceremony performed in Bengal and several states in South India. This Hindu ceremonial was also observed in Mexico and Peru. The Spanish historians call it the Mexican Valador ritual. A relief of Bayon central temple of Angkor Thom in Cambodia represents a rite similar to the Mexican Valador. The use of parasol i.e. *Chhatra* is an age-old sign of royalty and rank in India, Burma, China and Japan. The Maya Aztec and the Incas also used it as a sign of royalty. Frescoes of Chak Multum in Yucatan show two types of parasols both of

which correspond to types still in use in South-East Asia.

While reading descriptions of the palace and court of the Aztec emperors of Mexico, anyone familiar with South-East Asia is reminded of the courts of Burma, Siam and Cambodia. The same applied to the form of government. Thus the institution of four chief officials in Mexico and Peru corresponds to the four ministers of state and Governors of the four quarters of the Kingdom in Hindu Buddhist empires of South-East Asia. In both cases this institution is based on cosmological principles. This indicates similar pictorial story of the Hindu Buddhist origins in the field of art, religious architecture, government, kingship, cosmology and mythology. It proves close cultural contacts between ancient India and countries of South-East Asia with the countries of Central and South America. Dr. Geldern and Dr. Ekholm have come to the following conclusion :

"The large number of highly specific correspondences in so many fields precludes any possibility of mere accidental coincidence nor would it help us to take refuge in any kind of explanation based on some alleged psychological laws. There is no psychological law which could have caused the peoples on both sides of the Pacific to stylize the lotus plant in the same manner and to make it surge from the mouth of a jawless demon's head, to invent the parasol and use it as a sign of rank and to invent the same complicated game (Pachisi). There is no explanation other than the assumption of cultural relationship. We must bow to the evidence of facts even though this may mean a completely new start in our appraisal of the origin and development of the American Indian higher civilization."

The Ayar Rulers

The use of throne, *the litre* and of fans mounted standard like on long poles as insignia of rank and royalty in the countries of Central and South America bears the strong imprint of India. It may be observed here that the last Ayar ruler of Peru was carried in his palanquin on the day the Spaniards invaded Peru. His turban with the plume and his Mudra of the hand are unmistakable proofs of his Hindu origin. His four queens (*Ranis*) performed *Sati* after he was murdered by the Spaniards. A hundred Ayar rulers ruled Peru.

The Mexican national throne preserved in the National Museum of Mexico bears the typical Hindu Buddhist disc of the Sun. The Mexicans also had the Hindu *Singhasan* (Lion throne) and the *Padmasan* (Lotus throne). A scene of Buddha-Sangh as preserved in a relief temple in Java has its parallel in the famous pyramid temple in Piedras Negras, Guatemala. This is the finest piece of Maya sculpture in America. It has no real incidence in Maya Arts history but it does have a remarkable similarity to a number of "Life of Buddha reliefs" of the Borobudur in Java. There is no way of knowing what the subject matter of the American relief might be but the composition with the placing of the figures on several levels is very similar to the one in Java."

Images of Gods

India has the reputation of being the land of gods but Mexico, Guatemala, Peru, Bolivia and Honduras had more gods and richer temples than we had in India at any time. Shiva, Ganesha, Indra, the Sun, Hanuman, Vishnu and his

tortoise incarnation (*Kurma Avatar*) were some of the Hindu gods worshipped in Central and South America. I present to you the galaxy of our Gods preserved in the museums of America. Here you can see Shiva, Ganesha and even his rat from the Inca mythology in Peru, Ganesha from the temple of Diego Riviera in Mexico City, various images of Hanuman and Shiva from the Guatemala Museum, Shiva Linga from Vera Cruz in Mexico and Vishnu's image from the National Museum of Mexico City. The Mexican Vishnu in spite of his Mexican features can be easily recognised from the mace (*Gada*) and *Chakra* that he holds in his two hands. The image of Vishnu's tortoise incarnation preserved by the United Fruit Line in the museum at Quiragua, Guatemala, is the greatest puzzle for anthropologists. They have named this image as the Turtle Stone although any one familiar with Hindu mythology can see that it is Vishnu's *Kurma Avatar* (Tortoise incarnation). Indra is preserved in the Mexican National Museum as well as *Vaman Avatar* called the Diving God. There are two images of this Hindu God, one from Bali and the other from Mexico. (See "Hindu America").

Hindu Rituals

The largest temple in Mexico City was the temple of Lord Shiva, the War God of the Mexicans whom the Spanish invaders found entwined by golden snakes. This temple was built in the 15th century and had 3,000 *Deva-Dasis* to perform religious ceremonies. The Mexican temple had the *Gopuram* style. Here you see a reconstruction of the same after it was destroyed by the Spaniards. The temples at Tikal in Mexico also bore the imprint of our famous temple at Madura.

No wonder, E. G. Squire, in his American archaeological researches in 1851, wrote:

"It is believed that a proper examination of these monuments would reveal the fact that, as per their interior structure as well as exterior form and obvious purposes, these buildings correspond, with great exactness, to those of Hindustan and the Indian Archipelago."

Sir Stamford Raffes wrote, "The great temple of Borobudur might readily be mistaken for a Central American temple."

"From childbirth to cremation and *Sati* the Aztecs observed almost all Hindu rituals including the *Gurukul* system of education as followed in India. The Incas of Peru with Ayar Brahman ancestry observed the sacred thread ceremony, the ear-piercing ceremony and all other Hindu rituals and rigidly observed the caste systems of India.

It is not without reason that the Spanish author Lopez says in his book 'Le Races Aryans de Peru' - "Every page of Peruvian poetry bears the imprint of Ramayana and Mahabharata."

As Sanskrit was the sacred language of Hindu rulers, Sanskritised Quichua was the language of Peruvians. The Aryo-Quichua vocabulary prepared by Lopez proves it.

Gods of Ayars

Mama Civaco, the mother of Rocca, the first of the Aryan rulers of Peru to be called Inca, or Inga (according to the tradition as preserved by Montesinos), attributed the ruin

which had befallen the land to the people's disobedience of the ancient god of the Ayars thus -

"My son, you well know the very happy state our ancestors enjoyed when they only tried to concern themselves with military exercises and to live as our great father, the Sun and the Supreme Lord, Illatici Huira Cocha, ordered them to do, following the precepts of nature. While this way of life lasted, this city flourished, many kings followed one another in it, the realms increased, fortune was favourable and our people always defeated their enemies.

"The bestiality which the barbarians brought into the realm, of which you will find our quipos full, has changed and altered all this and now holds it in the miserable bondage which you see. I have determined to make you king, and I rely upon Illatici, who is to aid my plans, and I trust that you, with your valour, are destined to restore this city and kingdom to its ancient condition."

"Tears stopped her discourse and submerged her tongue." - *Ayar Incas*

(By Ambassador Miles Poindexter)

Hindu Ships to Mexico

"Many of the people of South-eastern Asia had adopted Indian Hindu-Buddhist civilizations. They seem to have continued these voyages to America begun by the Chinese and the Tong Song people. The influences of the Hindu - Buddhist culture of Southeast Asia in Mexico and, particularly, among the Maya, are incredibly strong and they have already disturbed some Americanists also who don't like to see them

but can not deny them. It seems that these contacts lasted, at least until the 10th century after Christ.

Now, you may ask - How was America discovered by the ancient Asiatics?

I think it is not difficult to find the answer. In the period from 1775 to 1875, twenty Japanese sailing boats which had been dismasted or lost their rudders in storms were driven to the American coast from the Aleutian Islands to Mexico. Similar instances must have happened in antiquity, hundreds of times, perhaps thousands of times, not only to Japanese sailing boats, but probably also to Chinese and others. Now, if only one of these boats succeeded in returning to its home land, the existence of a continent beyond the ocean became known.

You may also ask - Did ancient Asiatics have boats sufficiently seaworthy to sail over the Pacific Ocean?

We know that the Tengs of Wu on the coast of China, in the period around 500 B.C., took an expedition against distant islands and brought back thousands of prisoners of war (POWs). We don't know whether these islands were Japan or Formosa, but anyway, it shows that they must have had sea-bound vessels. We are far better informed about the ships of India and South-eastern Asia in the 1st millennium B.C. We know from Chinese sources that in Southern Asia, ships of the length of about 50 meters or 150 feet were used, with four masts, which were able to carry 600 to 700 people and 1,000 tons of merchandise. We also know from the reports of Chinese Buddhist pilgrims that these ships did not sail along the coast but right over the Indian Ocean;

and ships which were able to cross the Indian Ocean were able to cross the Pacific too. Moreover, these ships were really larger and probably more sea-worthy than those of Columbus and Magellan. So, there is no reason to doubt that a possibility existed for trans-Pacific voyages."

- Dr. Robert Heine Geldern
(In a speech at Tokyo)

11

Indian Rulers of America

The caste system of the Aryan Inca (Rulers of Peru) was as rigid as and very similar to that of the Aryan-Brahmins; and in the beginning it was instituted for the same purpose, in a desperate effort to preserve the purity of the White race.

No one from the lower orders could marry a woman of Inca blood on pain of death.

- The Ayar Incas

Many of Inca hymns and prayers were similar to our own. The traces of the common origin of both can be found in the Rigveda and the Zend-Avesta. They had been preserved by oral traditions from their older sources before the invention of writing.

No doubt they had taken form in the religious rituals of the great parent race before the development of separate cultures of the Iranians and the Indo-Aryans.

- The Ayar Incas

The poetry of Peru bears the imprint of the Ramayana and the Mahabharata on each page.

As among the Aryans of India, the worship by the Incas

of the omnipotent and invisible spirit, Viracocha, creator and preserver of the world, was confined to the higher castes. The intimate family religion of the common people, as in China and India, was the worship of the ancestors of the family.

Twenty seven years ago when I published "Hindu America", I had stated that the customs, beliefs and religious ceremonies of the Inca rulers of South America gave me a definite impression of their being Hindus.

US Ambassador Miles Poindexter who spent several years in Peru and made personal investigations with the descendants of the Inca rulers, has now proved beyond doubt that the founders of the Inca dynasty were four "Ayar" Brahmins - *Ayar Manco Topa, Ayar Chaki Topa, Ayar Aucca Topa and Ayar Uyssu Topa.*

The Incas observed the Hindu caste system and performed the sacred thread ritual more exactly like we perform today in India. Quichua, the language of Peru has more than a thousand Sanskrit roots and I have brought with me a vocabulary called the Aryo-Quichua vocabulary compiled by Lopez, the author of "The Aryan Races of Peru". This Spanish author who spent his life in Peru, writes that one finds the imprints of Ramayana and Mahabharata on every page of Peruvian poetry and Peruvian music is based on the Hindu music. The Peruvian National Museum at Lima has preserved all Hindu musical instruments even today.

Asia and America

Miles Poindexter has done signal service to the Sciences

of Anthropology and Ethnology by publishing two brilliant volumes on the 'Ayar Incas' of Peru, of which the second volume deals with their Asiatic Origins. It is, indeed, a fascinating subject. The author has endeavoured to show that the Ayars of Peru are the proto - Aryan emigrants from Asia to South America, as the word "Ayar" itself expresses the phonological connection with the word "Arya". The similarity does not stop with the casual resemblance of two isolated words. The arts and faiths, the rites and ceremonies, the customs and manners, and even the physical features and languages of these two races separated by wide distances of space and time show marked traces of close affinity and hence the inevitable conclusion of a common origin. Of course, the author is aware of the existence of a school which holds that two distinct races in distant places may develop similar tendencies under similar environments. But the evidences as to a common origin are too weighty to be discarded in favour of such a debatable hypothesis.

There is a tradition among various Polynesian tribes like the Maoris, of the extensive voyages of their early ancestors, and there is the corroboration of the fact in the tradition of South American Indians such as the Incas and Mayas regarding the distant homelands from which they migrated. The Sciences of Anthropology and Ethnology augmented by philological evidences show that the Polynesians are Aryans. Miles Poindexter, the US diplomat, rightly observes that "America, in race and culture, was but an extension of Asia; and in Pre-glacial times, it was geographically so. Columbus was not mistaken when he called the people of the new world 'Indians'. They were of that and kindred mixed races

and the unbroken line of blood and culture bound together the two shores of the Pacific Ocean."

Modern Hindus, who, for the most part, have become incorrigible stay-at-homes would be surprised to look back and behind the faint footprints of their prehistoric ancestors fading away in the sands of time. They were a race of giants fired with Wanderlust; and their motto seems to have been in the words of the Aitereya Brahmana - चरैवेति, चरैवेति, चरैवेति i.e. Wander forth, Wander forth." They might have migrated partly by land through the Bering Strait and the Aleutian Islands and partly by sea, their canoes carried to the Chilean coast by the South Pacific Current, known to navigators as the South Pacific drift or the New Zealand Current.

"These early men", says Poindexter, "were among the greatest, perhaps very greatest navigators, considering their meagre equipment in the history of man's voyaging upon the sea."

Asia to America

But what are the most prominent and notable similarities in the arts and sciences, customs and beliefs of these peoples, apart from their ancient traditions of origin? Poindexter asserts - "There is a striking similarity between the Quichuas and Ayamras of the Peruvian and Bolivian Andes in dress, colour, physique and mode of life and the people living in the high valley and river gorges of the huge mountain system along the border between Tibet, Nepal and the Chinese provinces of Yunnan and Szechwan. Photographs of these people of the Asiatic Highlands, taken by recent travellers, might well pass for photographs of the

mountaineers about Cuzco and La Paz and goes on to enumerate the various common features."

Tibet and Peru

Indian corn is the staple food of the Peruvians as well as of the Lutzu people in the remote gorges of the Selwin, and beer made from maize, the common drink. Even the reed flute these distant folks play is of the same type and shape. The Tibetans kept their records with knotted cords before the 7th century A.D., in the same manner as the Incas of Peru. The history of sovereigns that had governed it, and the principal events that had taken place in the country, was written in well-bound books of papyrus or parchment, covered with highly ornamented wooden boards. These books were exactly like the holy books now in use in Tibet. The latter are also written on parchment strips about eighteen inches long and four inches broad, bound with wooden boards, and wrapped up in curiously embroidered silk. Many of the roots of the Tibeto-Burman family have been recognized in the Quichua and Yungu languages of Peru. In Tibet as well as in Peru, Gold and Copper were mined from early times.

Puranic Beliefs in Peru

An Idol from the north coast of Peru represents the Sun God seated upon a turtle and a serpent; and it reminds one of the myth of the Satapatha Brahmana where the primeval tortoise *Adi Kurma* is referred to as the source and support of all things, and the current puranic conception of the earth being supported by the Serpent *Ananta* who, in turn, is supported by the turtle or tortoise.

One of the most interesting facts that prove the Indian origin of these ancient South Americans is the appearance of the elephant in Mayan sculptures, for the elephant was otherwise unknown to America. Says Poindexter, "Among the ruins of the prehistoric Mayan City of Copan in Honduras, on a large monolith in one of the long abandoned courtyards appear carved in high-relief two elephant heads with typical trappings of Indian elephants. Characteristic Hindu or Cambodian mahouts wearing typical Hindu or Indo - Chinese turbans are mounted upon them."

Another interesting feature suggestive of common origin is the occurrence of the "*Makara*" motif notably in Mayan art. This composite "wonder-beast" assumes manifold forms in graphic art. It is one of the most frequent decorative forms sculptured in Medieval Hindu temples. It was represented as a dragon, an elephant-fish, and a crocodile - snake. Smith, the learned author of "Elephant and Ethnologists", has traced the origin of this fabulous creature from its earliest form as the antelope - fish, which he regards as Babylonian. It may be noted in passing that the conception of *makara* as the antelope - fish is even now prevalent in Indian lore, as in the Western concepts of Capricorn, with the head of a goat or deer and the body of a fish.

The division of the zone of the ecliptic into equal parts and the use of animal names for each was admittedly Asiatic in origin. Seven of the twenty days constituting the Aztec month bore names of the horary signs which were evidently introduced from Asia. Though the Aztec calendar only dated from the 7th century A.D., the Zodiacal tradition embedded

in it might have been very ancient. In the place of the sixty year cycle of the East in general and Hindus in particular, the Mexicans have a fifty-two year cycle. Says Poindexter - "The Mexicans shared the tradition of the Hindus and all peoples of Aryan origin, that the world had been several times destroyed and they looked for its destruction again at the end of a cycle." The tradition of the destruction of the world by flood at the end of an age or *Yuga*, as we call it, was known to the Mexicans, as well as to various other races of the world. The resemblance of the Mexican doctrine to that of the Hindus is more striknig as they alike speak of four ages or *Yugas* at the end of which there is destruction.

Goddess Maya from India

And now the similarity of religious beliefs. Referring to the Goddess Maya from whom the Mexican race derives its name, Poindexter says: "This same 'Mother of the Gods', was carried to America and appeared in the Maya theogony of Yucatan under the name Maya, in the same functions she performed in India." In Mexico, Maya was also called the "Mother of the Gods." She was characterised in Mexico, by the same emblem of the 'lotus' as in India. This, indeed, is an irrefutable proof of the common origin of the faiths.

Incas had Sacred Thread

There were many unmistakable resemblances in social customs and rites. The division of castes of the Incas was as precise as that which existed in Egypt or Hindustan, quotes Poindexter from Prescott's "Conquest of Peru." An elaborate ceremony of initiation called "Huaracu" analogous

to the *Upanayana* of the Hindus was in vogue. The youths of the Ayar Inca nobility at about sixteen years of age were given a badge of manhood - the Huaracu, after the performance of the sacrificial rite. “This Huaracu was a cord made of aloe fibre and the sinews of sheep (Ram), the aloe fibre being like flax." We find even the counterpart of the “Mekhala” and the “Kaupina”.

“The insignia was conferred upon the youth on his attaining the age of puberty, and consisted of a cord of the thickness of a finger, which was fastened around the boy’s waist and tied “back of his kidneys.” In front, a small triangular piece of woollen cloth was sewed to the cord. Two points of the triangular cloth were extended lengthwise along the cord and sewed to it and the third point or corner of the cloth was passed between the thighs and fastened to the cord on the back. What an exact description of the wearing of a Kaupina! The wearing of a huge golden ear plug (the same as the Indian *Kundala*) was considered the insignia of aristocracy. The lobe of the ear was pierced and gradually enlarged to receive the huge plug whereby the Inca nobles were called orejones (Big Ears) by the Spaniards.

Sanskrit in Peru

Poindexter has given a pretty long list of words of the Quichua language and their analogous forms in Sanskrit. In the field of linguistic research the author has his own limitations, but it must be borne in mind that he attempts only to suggest that the parents of both these languages might have had a common origin. Particularly interesting is the word “kon”, which designates one of the most ancient

solar deities of the Peruvian Yungas. The word is said to be of the same root and origin as the Japanese “kon” (Lord). It is a well known fact that “kon”, or “ko” in Tamil means lord, king and God.

Sanskrit and Keshava*

In ‘Hindu America’, I reproduced many Sanskrit and *Keshava* words from the book 'Ayar-Incas'. They are originally part of the Aryo-Quichua vocabulary compiled by Spanish scholar Lopez in French. I have a photostat copy of the original volume and have shown it to several Sanskrit scholars including Acharya Narendra Dev and Shri Sampurna Nand, ex-Governor of Rajasthan.

All fellowmen and patriots must stand for India; speak up for India and work for India. Enlightened sons and daughters of Bharatmata must ring in the bell of change to curb aggressive linguism and usher in unadulterated nationalism.

* ‘Quichua’ mispronounced by the Spanish invaders.

12

Hindu Gods in America

God made man and man made gods.

"Those who arrived first on the continent, later to be known as America, were groups of men driven by that mighty current that set out from India towards the East."

(Official History of Mexico)

Deep in the forests of Copan in Honduras one may see *Indra*, the god of paradise in Hindu mythology, riding on elephant. It is a remarkable piece of sculpture and is one of the many reminders of the possible presence of Hindus in South and Central America in the centuries before Columbus discovered the New World.

From Mexico to Peru, from Bolivia to Honduras, may be found the sculptured remains of deities of the Hindu Pantheon and the magnificent temples built in their honour. Today they are the strands of a long forgotten story but they speak eloquently of the presence of Hindu gods in America and of the people who carried their religion to the far-flung American lands.

There is hardly a Hindu god who was not known to the ancient inhabitants of South America. Trilokinath, the Hindu ruler of the three worlds, was known to the Mexicans by the

same name, until the Spanish conquerors mistakenly changed the name into Tloque Nahuaque. Trilokinath was acknowledged by the Mexicans as their supreme God and Creator.

In a temple in Guatemala there is a statue of an incarnation of Vishnu as *Kurma*, the tortoise. The sculpture is richly detailed and strongly suggests that it might have been wrought by Hindu hands. At Copan I found no fewer than three images of Hanuman, the monkey-faced and celebrated in the Indian Ramayana epic.

The biggest temple in Mexico housed an image of Shiva, and museums throughout South American countries have several figurines of Shiva and his elephant - headed son, Ganesha, Surya, the Hindu sun god was the supreme deity of the South and Central American people and his image is frequently found on monuments, particularly in Bolivia and Peru. Surya occupies a place of honour in the Palenque Temple of the Sun in Mexico.

Even *Yama*, the god of death in Hindu mythology, has found his way to Mexico and Peru, while typically Hindu lotus and *chakra* motifs adorn the temples.

If the sculpture shows a strong Hindu influence, a comparison between the Mexican gods and the Hindu trinity demonstrates an even more striking resemblance. The Hindu god Shiva resembles Huitzilopochtli, the Mexican god of war, and sometimes, the god of destruction. Vishnu is Tlaloc, the preserver and Brahma resembles Cihuacoatle, the creator. The relationships between the Hindu gods and their shakti

or female companions are similar to that between the Mexican gods and their consorts. There is also a great similarity between the Aztec calendar and Hindu calendar, and according to old Spanish records, rituals and ceremonies also showed a great resemblance. Maya and Aztec architectural styles are remarkably similar to those in India and Southeast Asia. In both areas the chief structures were pyramid shaped, with serpent balustrades and surmounted by temples employing the offset arch with sanctuaries, symbolic altar sculptures and inscriptions.

Comparing the temples of India, Ceylon, Java and Mexico, the American scholar E. G. Squier wrote nearly a hundred years ago: “A proper examination of these monuments would reveal the fact that in their interior as well as exterior form and obvious purposes, these buildings (temples in Palenque, Mexico) correspond with great exactness to those of Hindustan...” Sir Stamford Raffles, the British historian, expressed a similar view when he wrote - “the great temple of Borobudur in Java might readily be mistaken for a Central American temple.”

How does one explain the strong and undoubted affinity between Hinduism and the religions of South and Central America? I believe that the ancestors of the people who practised these forms of worship ventured across the Pacific Ocean as did the Malayans and the Polynesians in the 5th century. They reached the Marquesas Islands which are not more than a 30 day’s sea journey to Peru. Evidence suggests these travellers used boats much like the junks known to the Chinese. Perhaps the argument is best concluded by

Dr. Robert Heine-Geldern, the Austrian anthropologist and geographer, who wrote : “We have little doubt that a sober but unbiased comparative analysis of the Mexican Mayan religions will reveal many traces of the former influences of either Hinduism or Buddhism or both. To mention but one instance, the conceptions of hell and the punishments inflicted there, resemble those of the Buddhist and Hindu beliefs to such an extent that, both in a general and specific way, the assumption of historic relationship is almost inevitable.”

America still preserves gods – Vamana, Shiva, Ganesha and Indra in the museums of Central America.

13

Hindu Gods in Japan

For centuries the whole of Eastern Asia from Burma to Japan was united with India in the closest ties of friendship. There was a living communication of hearts through common religion, philosophy and thought.

A famous Japanese scholar once said, "If I were to write the history of Japanese thought, it would be the history of Indian thought." This is equally true of our gods and pagodas from the Himalayas to Horyuji (in Japan).

For 1400 years India and Japan have enjoyed close cultural contacts. During these centuries India sent many pioneers of culture, great teachers, yogis and philosophers to the East and their schools prosper in every corner of Japan.

India and Japan have bonds of friendship since very early times. India occupies a special place in the hearts of Japanese people since long. India was known as Tenjiku (paradise) in ancient Japan and a small village where a ship wrecked Indian landed with cotton seeds was named Tenjiku after India and a shrine was raised in veneration to the

Indian pioneer. His image still exists in the village shrine.

Japan is a treasure-house of Hindu gods and Buddhist deities. Some of the Vedic gods that have almost vanished in India are revered throughout Japan. Brahma, Indra, Shiva, Ganesha, Saraswati, Rudra, Prithvi, Surya, Soma, Kartikeya Sahasra Bahu, Kubera and Yama are household names in Japan.

Gautam Buddha, the compassionate, is the presiding deity in most of the temples but almost everywhere the Indian gods either keep him company at the main altar or sit behind in the gallery of gods. Though Brahma, the Creator, known as Bonten Sama, has a large number of temples in Japan, yet Shiva who has six different forms, is the most popular Hindu god in Japan. He is worshipped as Fudo, Achala, the motionless, Rudra, Agni and Vayu.

We begin our pilgrimage with the *Achala* in the temple known as Fudo-do at Koya San, the Kashi (Varanasi) of Japan. Its architectural style is unique and pleasing to the eye. It was built by a priest Gyosho, in the year 1198. Achala is from the chisel of the priest himself. Here Shiva is attended by eight young gods carved by Unkei, the master sculptor of early Kamakura period.

Next we visit the famous Namikiri Achala (Shiva) enshrined in the Nanin Temple at Koya. This image was carved by great sage Kobo Daishi who founded this hill monastery. He carved it in China and brought the image with him. When his boat was caught in a terrible storm out in the China Sea, he prayed to Shiva for a safe passage to

Japan. Then the sea calmed down. Therefore, it is called Namikiri, sea-subsiding Achala.

Such a miracle was repeated by Shiva when Kublai Khan's Mongolian army threatened to invade the Japanese Island of Kyushu in 1281. This image was carried to the coast, and no sooner did their prayers to Shiva for victory commence than the sea began to rage so terribly that Kublai Khan's whole army was destroyed by it. Only three soldiers survived.

This legend is very popular in Japan. Another legend gives credit to Saint Nichiren for this miracle.

Mount Koya is the headquarter of the ancient Buddhist Mantra sect founded by the great teacher, Nagarjuna, 2,000 years ago in India. Portraits of teachers of this great sect adorn temples in Koya and many other places. These include Nagarjuna, Naga Bodhi, Acharya Keikiwa, Vajrabodhi, Subhakarsimha, Amogh Vajra and the Japanese founder of the sect Kobo Daishi who learnt Sanskrit from Prajna, a Kashmiri scholar in China.

Of all the Indian goddesses, Saraswati (known as Benten Sama) is the most popular in Japan. She is worshipped all over by seekers of wealth and beauty. The Island of Enoshima called the sacred island of Benten, is the abode of the goddess of luck and learning. Thousands of devotees throng to her temple in Enoshima every day.

Sahasra Bahu, the ancient Vedic god with one thousand hands is worshipped in Japan as Kwannon, the goddess of mercy. There are several images of this ancient god but the

two at Nikko and Nara are extremely beautiful. At Nara you see one of the finest sculptures of the Indian god, adopted by Mahayana Buddhism.

Yama, the god of death, actually the god of justice, is the most dreaded god in Japan. He is known as Emma San. You see him seated on a buffalo in a temple in Kyoto. Japanese mothers tell their children "If you tell a lie, Emma will pull out your tongue." This old Hindu legend is more popular in Japan than in India. Many legends of *Yama* are current in India and Japan. The legend of a Buddhist highpriest having an interview with this god for three days and returning to this mortal world is a part of Japanese history. The priest apparently died but his body did not become cold and his disciples, therefore, abstained from performing his last rites hoping he might return to life, and indeed after three days, he suddenly woke up, as if from sleep and told his disciples that he had been to the underworld and taken by two attendants before the judge of the dead, Emma who received him most graciously and returned him to preach the message of *Dharma*.

Brahma, the Creator in Hindu mythology and Indra, the king of heaven, almost forgotten in India, have various temples in far away Japan. The temple of Indra on the outskirts of Tokyo is known for its beautiful wood carvings. The main image in the temple is screened. Two images of Hanuman, the monkey god of the Ramayana, guard Indra.

Among many illustrious sages whom India sent to the Far East, the three most popular are the great Bodhi Dharma, Dharma Bodhi and Bodhi Sena Bharadwaja.

Bodhi Dharma, popularly known as Daruma (Dharma) in Japan, was a prince of South India, third son of a ruler of Cochin. He was brought up in the famous city of Kanchipuram. He renounced his princely life like the great master Gautam Buddha and became a *Mahayogi*. He went forth to the lands of the East carrying with him the mystic fragrance of the white lotus in the Buddha's hands.

As per records of the Buddhist Dhyana school (known as Zen in Japanese) Bodhi Dharma landed at Canton in 470 A.D. He sat in *Nirvikalpa (non-stop)* Samadhi in a cave and the *Dhyana* movement was thus born in China and later spread to Japan. Japan has developed his message through the centuries. Bodhi Dharma is worshipped in every Japanese home and Japan has the best Zen monasteries in the world.

Today Zen is the most popular religion of thinkers and scientists of the U.S. and Europe.

14

Teachers of China

Chou En-Lai, Premier of the People's Republic of China, in a broadcast to the people of India on June 27, 1954, said.

"Since very ancient days, profound friendship has existed between the people of China and India. A border covering a great distance of nearly 3,000 kilometers links together the two nations. Century after century, history has recorded peaceful, cultural and economic interchanges, but never war or animosity between our two countries."

"China and India are two great neighbouring countries in Asia. Their combined population of 960 million (as per 1954 census) people represents more than a third of the human race. Both have a splendid cultural heritage of great antiquity. Their first contacts were established at a very early date and their relations have always been marked by peace and friendship. There has been no passage of arms between them. The sole traffic between them has been in trade and culture. That is a phenomenon rarely met with in the history of mankind. It is a fact of which both nations can be justly proud."

Alas, China tore this pride to pieces in 1962.

"India conquered and dominated China culturally for

twenty centuries without ever having to send a single soldier across her borders. This cultural conquest was never imposed by India on her neighbours. It was the result of voluntary searching, voluntary learning, voluntary pilgrimage and voluntary acceptance on the part of China."

- Hu shih, Ex-Ambassador of China to U.S.A.

Expressing his ardent hope for a great future for the Chinese and Indian people, Tagore once said :

"As the early bird, even while the dawn is yet dark, sings out and proclaims the rising of the sun, so my heart sings to proclaim the coming of a great future which is already close upon us. We must be ready to welcome this new age."

Chinese printed books long before Gutenberg, both with blocks (which they preferred) and with movable type made of tin and copper and other substances.

"India was China's teacher in religion and imaginative literature and the world teacher in Trigonometry, Quadratic Equations, Grammar, Phonetics, Arabian Nights, Animal Fables, Chess as well as in Philosophy and that she inspired Boccaccio, Goethe, Schopenhauer and Emerson."

- LinYu-tang, 'Wisdom of India'

Chinese Statesmen, historians and scholars have, for centuries, loved to describe the people of India as 'Teachers of China'. It is true that India had much to give to the Chinese of yesterday, but it is equally true that India of today has to learn a great deal from the resurgent China of today. Looking

over the history of all nations in the world we can hardly find any other two nations which had such wonderful and intimate relationship. The friendship between nations is based on commercial and economic exchanges, diplomatic and military relations and the pacts of non-aggression and friendship so ceremoniously announced today are quickly forgotten and sometime end in wars between the two socalled friendly nations - the pact between Germany and Russia during the Second World War is well-known to the observers of world events. The relations between India and China during the past centuries had been purely cultural and religious, inspired by the highest ideals of life. Alas, China proved a treacherous friend in 1962.

For centuries the Chinese scholars have adored us as 'Teachers of China' and hundreds of them risked their lives in quest of wisdom, philosophy and religion from India. We are rightly proud of the fact that at one time 50,000 Hindus and 3,000 Indian priests lived in the ancient Chinese capital Loyang, in the interior of China, when Hindu scholars, sages and Yogis were in great demand in China. But we must not forget the fact that if Chinese culture has been influenced by India, the contrary is also true. The story of introduction of Chinese silk into India as a result of the marriage of a princess to an Indian prince is very romantic since she is believed to have smuggled silk eggs in her long hair-do.

Of far greater importance to India was the art of paper-making, one of the greatest inventions of ancient China. The invention of paper in the year 105 A.D. is attributed to Tsai Liun. It was introduced into India in the seventh century and

the art of paper-making soon followed. Before the introduction of paper-making, Indians used to write on the bark of the white birch tree and the leaves of the pattra or palm tree. With the mastering of the craft of paper-making and later, the art of printing, the production of books was greatly increased and the propagation of culture accelerated.

Hindu Teachers in China

Several years ago, I met the oldest Shinto scholar Ring Taro Nagasawa at a health resort in Japan. He told me that 'Brahman Okyo' (Brahmanism) was the oldest religion of Japan and it came via China and Korea long before the birth of Buddhism. The temples of several Hindu gods and goddesses and observance of Hindu customs in every corner of Eastern Asia including China and Japan support his theory. Recent researches of Chinese scholars also go to show that relations between India and China are much older than the period of Buddhist influences. According to the author of 'Hindu Polity', China is mentioned in Hindu scriptures. Mention of China which invariably comes along with Darda and other Himalayan countries in ancient Sanskrit literature normally refers to `Shina'; the Gilgit tribe still retaining the word and having Mulberry tree and silk industry.

The great Shina race mentioned by Manu still survives in Gilgit and its vicinity. It may be added, says the author of 'Hindu Polity', that the Chinese were recorded to have been of *Kshatriya* origin. They spoke a language of Sanskrit base.

Ganga to Hwango-Ho

Japan's modern sage Okakura wrote - "The decadence

of Asia began long ago with the Mongol conquest in the 13th century. The classic civilizations of China and India shine the brighter by contrast with the night that has overtaken them since that disastrous eruption. The children of the Ganga and the Hwang-Ho had, from early days, evolved a culture comparable with that of the era of highest enlightenment in Greece and Rome, one which even foreshadowed the trend of advanced thought in modern Europe.

"Buddhism, introduced into China and the farther East during the early centuries of the Christian Era, bound together the Vedic and Confucian ideals in a single web and brought about the unification of Asia. A vast stream of intercourse flowed throughout the extent of the whole Buddha land. Tidings of any fresh philosophical achievement in the University of Nalanda or in the monasteries of Kashmir were brought by pilgrims and wandering monks to the thought centres of China, Korea and Japan. Kings often exchanged courtesies. While peace married Art to Art, from the synthesis of the whole Asiatic life a fresh impetus was given to each nation. It is curious to note that each effort in one nation to attain a higher expression of humanity is marked by a simultaneous and parallel movement in the other. That liberalism and magnificence, resulting in the worship of poetry and harmony which, in the sixth century, so characterised the reign of Vikramaditya in India, appear equally in the glorious age of Tang Emperors of China (618-907), and at the Courts of our contemporary Mikados at Nara (Japan)".*

* 'The Awakening of Japan' by Okakura.

Again the movement towards individualism and renationalization which, in the eighth century, is marked in India by the advent of Shankaracharya, the apostle of Hinduism, is followed during the Sung dynasty (960-1260) by a similar activity in China, culminating in Neo-confucianism and the recasting of the Zen School of Buddhism, a phase echoed both in Japan and Korea. Thus, while Christendom was struggling with mediaevalism, the Buddha land was a great garden of culture, where each flower of thought bloomed the individual beauty. But alas! The Mongol horsemen under Jenghis Khan were to lay waste these areas of civilization and make them a desert like that out of which they themselves came.

The descendants of Jenghis Khan in China established the Yuen dynasty and reigned at Peking from 1280 to 1368 while their cousins began a series of attacks on India which ended the empire of Moghuls. The Yuens still adhered to Buddhism, though in the degenerate form known as Lamaism; but the Moghuls who came in the footsteps of Mahmud Ghazni had embraced the Arabian faith. The Moghuls not only exterminated Buddhism (from Central Asia and Afghanistan) but also persecuted Hinduism. It was a terrible blow to Buddha land when Islam interposed a barrier between China and India - greater than the Himalayas themselves. The flow of intercourses so essential to human progress was suddenly stopped.*

Pre-Buddhist Relations with China

According to Professor Tan-An-Yun-Shan of the Sino-

* 'Ideals of the East' by Okakura.

Indian Culture Society of India, the history of Sino-Indian relationship is not only old but immemorial. Ancient Chinese records show that as early as in the Chou period (1122 B.C.) communications existed between India and China.

According to a book called "Fu-Tsu-Li-Tai-Tung-Tsai" (a general record of Buddha and Patriarches in all ages and a history of Buddhism during the years of King Mu of the Chou Dynasty - (1001 to 945 B.C.) a *Deva* came from India to China. This *Deva*, it was believed, would turn hills into rivers, rivers into hills, transform cities and towns, enter into water and fire; in short he was credited with every kind of supernatural powers. The King received him as his saint and built a palace to accommodate him.

Another Chinese book, "Fu-tsu-Tang-Chi", stated that in the fourth year of the King Cheng of Chin States (268 B.C.) that 18 monks headed by one Shri Bandhu came to China from India. The king disliked their strange habits and put them into prison. In a little while, a diamond spirit broke the prison gate into pieces and let the prisoners out. The king was then very much frightened and sent the monks away with great respect and politeness. Because, at that time the condition of the State was not favourable; the monks could not be kept and worshipped in the country. The same book also records what the Indian sage *Kasyapa Matunga* told Emperor Ming-ti (58 to 75 A.D.) of the Han Dynasty, "In the past King Ashoka built 84,000 pagodas for storing the relics of Buddha, 19 of which were within the country of China".

In the ancient literature of India, there are numerous references to China, the Chinese people and Chinese things.

Among the oldest and most important texts is the Mahabharata in which we find China, its people and things frequently mentioned.

Manu Smriti in China

Dr. Motwani, a research scholar, gave me the following valuable information about *Manu Smriti* known in ancient China:

“There is evidence to show that India and China were in touch with each other ten thousand years ago, that China was acquainted with the Laws of Manu and made these Laws the basis of their legal code. Let me state the basis for this fantastic statement.

“At the time I was working on my Ph.D. thesis on the social theory of *Manu* at Yale University in 1935, I became interested in the historicity of the *Dharma Shastra* (mistranslated as the Code of Manu). I gathered as much material as I could from the Indo-American Society Library, Yale and also from the Library of Congress, Washington D.C. The British Museum was far away, yet I risked some correspondence with the Director. Though, nothing much came out of these efforts. Several years later, I received a communication from the British Museum and it gave the following facts -

“During the bombing operations conducted by the Japanese in 1932 in North-East China, a portion of the Chinese Wall was blown off. Deep down in the earth was found a canister, containing a very valuable manuscript, giving a peep into the ancient civilization of China. The author had

given a brief history of the manuscript, the circumstances under which he wrote it. The Emperor Chin Ize Wang, anxious to let his name be handed down to posterity as the greatest patron of learning and wisdom which took birth only during his reign, had all the historical records, describing the ancient glory of China burnt. The author of this manuscript restored the history of China and in a prefatory note, stated the reason of his burying his manuscript so deep into the earth."

“This manuscript was bought by Sir Augustus Fritz George, who brought it to London and handed it over to a group of Chinese experts, headed by Professor Anthony Graeme. Professor Graeme and his colleagues did a lot of research in connection with this manuscript and also translated it. Professor Graeme was unable to estimate the importance of the manuscript, and he showed it to Sir Wallace Budge of the British Museum. Sir Wallace remarked that the “manuscript was of even greater value than the Codex Siaiticus." In the manuscript they found direct reference to the Laws of Manu, which were first written in the Vedic language 10,000 years ago. These, in turn, refer to the theory Darwin put forward. In this book, it says: “From the plants, life passed into fantastic creatures which were born of the slime of waters: then through a series of different shapes and animals, it came to man”.

Further discoveries include the secret of long life. The patriarches lived to an incredible old age. It is now believed that they lived on a secret diet. In the manuscript we find references to the juice of the Cypress tree which is today regarded as a ‘tree of death’. This tree is the longest living

tree the world has ever known, and it is now believed that patriarches lived largely on its juice. There are Chinese even today who hold this secret. We have also found and proved that there was a distinct relationship between the people of India, America and China. We actually found references to the ruined cities which have been found in the centre of Peruvian forests."

"I passed on this correspondence to a leading magazine in Calcutta and the story was published in 1936. I tried to secure a photostat copy of the translation of the manuscript, but the price proved to be prohibitive. I am not quite sure if the manuscript can be traced in the British Museum now, since it was moved out of its premises during the War and not a few manuscripts were shipped to the U.S.A. for safety", concludes Dr. Motwani.

Our modern scholars including Dr. S. Radhakrishnan, our philosopher statesman, have so far believed that Kasyapa Matunga was the first Indian missionary to go to China in 67 A.D. but the Chinese records prove contacts between India and China existed at least 1122 years before Christ.

Yogis in China

Taoism, the oldest religion of China may be called the *Sanatan dharma* of China. It is in Tao religion and philosophy that we find proofs of pre-Buddhist influences of India on China. The Tao saints and teachers were great yogis and philosophers. Their teachings are similar to the teachings of Hindu philosophers. Hindu yoga practices and theories were easily observed by the Chinese Taoists even more than the

Chinese followers of Buddhism. Taoism was characterised by its emphasis on meditation and contemplation of nature on achieving mental calm by simplifying human wants and laid special emphasis on attaining immortality. This was long before Lord Buddha preached his gospel of *Nirvana*. This clearly goes to show that the Taoist teachers had received the teachings of Upanishads. In the books of the Taoist Philosopher Chuangtse we find a few phrases of advice on concentration, meditation and even *Samadhi* (introspection of the mind) which are strikingly Hindu in character.

According to Lin-Yu-Tang, a great Chinese sage and statesman, in his "Life of Su-Tungpo", the Chinese who have followed the Yoga exercises claim a great improvement in their physical health and a new mental poise and emotional equilibrium that they did not have before. Chinese practitioners, sometimes, are not aware that this is *Yoga* but call it by the name of 'Sitting Still,' introspection, meditation and other Taoist terms".

Yogi Statesmen

Su-Tungpo, the Chinese statesman, was a *yogi* of high order. In his biography, he elaborates on how to perform daily *Yoga* practices. He, not only practised yoga for health but he was a Yoga teacher and helped many friends and relatives to become Yogis. He describes in detail how he used to concentrate his thoughts on the tip of his nose, "The Nasal Gaze," which is definitely Yoga. In his journal he wrote an essay on Conservation of Life in which he explained the state of happiness and the benefits of mental poise acquired by Yoga exercises. In a note to his brother on the

final goal of meditation, he wrote, "If the man is divested of all his sense perception, this is the goal. It seems to me that whenever the man is so divested, it is already the perception of truth, but this perception of truth or *Samadhi* is not something that existed or does not exist and is not to be described by words. Therefore, the masters taught their disciples that they should stop here. It is like removing the cornea from the eye: the eye sees as soon as the cornea is removed." The entire note which covers several pages is an interesting lesson on Yoga performances, and those readers who are interested in studying it, in full, may read the book "Gay Genius" by Lin Yu Tang).

Belief in Reincarnation

The ancient Chinese imbibed and accepted many Hindu beliefs such as immortality of soul, the law of transmigration and even the search for *Amrita* (Nector). In the Chinese literature one comes across several true stories of noble souls who could tell the entire account of their previous lives.

All over the East the Hindu belief in reincarnation still holds sway, more so in China and Japan. Here I present the reader two true stories from the life of a great Chinese scholar, Su Tungpo :-

Su Tungpo half believed that he had lived at Hwangchow in his previous incarnation. This is recorded in his own poems and the journals of contemporaries. One day he was visiting the Shoushing Temple, and the moment he entered the gate he felt the scene was very familiar. He told his companions

that he knew there were ninety-two steps leading up to the Penance Hall, which they found to be correct. He could also describe to his companions the buildings, courtyards, trees and rocks at the back of the temple. In Su Tungpo's time, the belief in a person's previous existence was general and such stories were not uncommon. There was a story about the previous existence of Chang Fangping. One day he was visiting a temple and told the people that he remembered he had been abbot at this place in a previous life. Pointing upstairs, he said that he recalled being occupied in copying a certain Buddhist classic in the attic, a work which was left unfinished. He and his friends went upstairs and found indeed an unfinished manuscript in a handwriting bearing a striking resemblance to Chang's writing. He took up his brush and began to copy from where he was supposed to have left off in his previous life.*

A True Story

There was also a story about one of Su Tungpo's friends– Huang Tingchien, the great poet. He told people that in his previous life he had been a girl who suffered from body odour in one of his arm pits. One night when he was magistrate at Fouchow, a little below Chungking in Szechuen, a girl appeared in his dream and said to him : "I am your previous self and I am buried in a certain place. The coffin is decayed and on the left side there is a big ant nest. Please have it removed for me." Huang did so, and the body odour in his left armpit disappeared thereafter.

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* Gay Genius by Lin Yu Tang.

In September, he went down alone to see the country farm. He said, “The moment I go up by the Ching River I feel completely at home, as if the wish of my life had been granted. Can it be that this was destined in my previous existence?”

Gold Making Monks

Like many a Hindu *Sadhus* who can make gold from copper, the Chinese men of supernatural powers also claimed that they could, too, make gold from copper. There is a story that a monk was actually able to produce pure gold which passed the test of the gold merchants. Gold making was a popular quest in ancient China as it still is in today’s India. Once, three Chinese friends decided to go out in search for the philosopher’s stone and share the secret, when they had succeeded in finding it. The story is related by one of them who discovered the formula and instead of becoming a rich merchant became a monk. This was how it happened. When the three friends met at the appointed time after their quest for the philosopher’s stone, they compared the results of their search. The three showed their friends that they had found a good formula but the preparation still contained impurities. One of his friends told him that he had obtained a powder for removing impurities. By adding this powder they were able to produce pure gold. “Let us go to the Capital”, they decided. “The firm of Luan are the biggest gold dealers in the country. If we pass their test, then we really have the right formula”.

They took ten ounces of this stuff to the firm and offered

to sell it. The firm examined the weight, melted the stuff and paid them the price for real gold. The friends were very happy and congratulated each other for their success. They decided to make a hundred ounces of gold and divide it among themselves. That night they had a big wine dinner, got a little drunk and went to sleep leaving the copper ore in the furnace. During the night the liquid copper splashed about and set the house on fire. The fire brigade arrived when three friends were still asleep drunk. One of them, the priest, who was little awake, ran through the flames and escaped from the house. Afraid of arrest, he jumped into a river and swam across to safety. He repented and promised God that he would become a monk and would never attempt gold making again. He reassured that he would never again try to make gold for his own benefit, but he would do so only to raise funds for a temple after seeking permission from the gods. Of his two friends, one was burnt to death and the other was arrested but he, too, died of burns a few days later.*

Respect for the Sages

The Chinese welcomed Indian sages like Bodhi Dharma because it was a part of their culture to respect religious teachers and learned men. Jenghis Khan’s letter to Chang Chun, the philosopher, preserved in ‘Cho Keng Lu’, a Chinese work written in the mid - 14th century, throws interesting light on the fact as to how ancient China respected sages and philosophers :-

* One such Sadhu was brought to Birla House several years ago and he did manufacture gold in the presence of Gandhi ji.

Heaven has abandoned China owing to its arrogance and extravagant luxuries. But I, living in the northern wilderness, have no inordinate passions. I hate luxury and exercise moderation. I have only one coat and take one meal. I eat the same food and am dressed in the same tatters as my humble herdsmen. I treat people as my children, and take interest in talented men as if they were my brothers. We always agree in our principles and we are always united by mutual affection. At military exercises I am always on the front, and in the time of battle I am never behind. In the space of seven years I have succeeded in accomplishing a great work, and uniting the whole world in one empire. I have not myself distinguished qualities but the Government of Kin is inconstant and therefore Heaven assists me to obtain the throne.

But as my calling is high, the obligations incumbent on me are also heavy, and I fear that in my rule there may be something wanting. To cross a river we make boats and rudders. Likewise, we invite sages and choose our assistants for keeping the empire in good order.

Thou, my Master! Hast penetrated the truth and thou walkest in the Path of Right.

Deeply learned and much experienced, Thou hast much explored the laws. Thy sanctity has become manifest. Thou hast conserved the rigorous rules of the ancient sages. Thou are endowed with the talents of celebrated men. For a long time Thou hast lived in the caverns of the rocks and hast retired from the world, but to Thee people have acquired

sanctity, repair like cluds on the path of immortals, in innumerable multitudes.

We are separated by mountains and planes of great extent and I can not meet thee. I can only descend from throne and stand by thy side. I have fasted and washed.

I have ordered my adjutant Lin Chung Lu to prepare an escort and a cart for thee. Do not be afraid of the thousand li. I implore thee to move Thy sainted steps. Do not think of the extent of the sandy desert. Commiserate the people in the present state of affairs, or have pity upon me, and communicate to me the means of preserving life.

I shall serve thee myself. I hope that at least thou will leave me a trifle of thy wisdom. Say only one word to me and I shall be happy.

Given on the Ist* day of the 5th month (May 15), 1219.

A Beautiful Advice

"Emperor Yung's letter to Ruler of Herat (Shah Rok, who, after the death of Timur usurped the throne of Samarkand) is another proof of the great wisdom and culture of Chinese rulers :-

"Heaven has created men and appointed rulers to govern them. They have mutual duties. I am ruling now over China, and look upon all nations with benevolence. I make no difference between near and far countries.

"I was informed that you are living in discord with your

* It proves that the Chinese had the Hindu months too because 15th May is the first of our fifth month–*Jaith*.

nephew Khalli Sultan and make war on one another. Do not forget that only by living in harmony relatives are able to stand up against outward enemies."

"When near relatives thus quarrel, how shall the distant relatives live in harmony with you? You must cease to make war, render peace to the people, and maintain the kindred bonds. Thus you will enjoy the happiness of peace."

This is a timely advice to the rulers of Pakistan who believe in slavery of China to fight brother India or shall I say Mother India because in a way Pakistan is a child of India.

Bodhi Dharma, the Great Teacher

Hundreds of philosophers, teachers and Buddhist missionaries went to China and played their part in cementing religious and cultural relations between India and China, but the story of Bodhi Dharma, the founder of Zen (*Dhyana*) sect of Buddhism is full of romance. Practically nothing is known of the history of Zen in India except the fact that *Bodhi Dharma* went from India. It came from that city of vanishing glory in South India called Kanchi or Kanchipuram, 50 miles south-west of Madras. (He was third son of a ruler of Cochin). It was the capital of Pallawa kings of South India. It is famous for its great temples and is still a place of pilgrimage for the Buddhists and Hindus alike. In South India there is an old saying in Sanskrit that as the Ganges is the first of rivers, so Kanchi is the first of cities.

"It is from this city of ancient India that Bodhi Dharma, known familiarly as Daruma in Japan, went forth to the lands of the far-east carrying with him the mystic fragrance of the

white lotus in Buddha's hands. It is from Kanchi, again, that the distant University of Nalanda drew some of its most celebrated scholars - Rectors. To Kanchi's ancient magnificence there is the entire body of post - Vedic literature to testify. It was not only the richest city in India, in those times, but also as the centre of learning and pilgrimage, it challenges comparison with Kashi (Benaras) itself being counted as one of the seven cities, a pious visit to which opens the portals of heaven".*

Brahmanism and Buddhism alike found patronage and support at the hands of those merchant princes who appeared to have been as magnificent as they were unrivalled for their opulence. Each of them was a veritable Medici patronising art and letters as also endowing great religious institutions.

Of this illustrious magnificence and ravishing beauty there is no trace except for the great temples that stand silhouetted against the sky as silent witnesses to the splendour that was Kanchi. But Kanchi will remain immortal as long as the name of Bodhi Dharma lives in Asia and the world. The message that Bodhi Dharma preached in China has not only spread to every home in the far-east, but 1500 years after his death, it is now spreading to far off places in America, Canada and capitals of Europe, as is evident from the popularity of Zen philosophy in these countries. Students of Bodhi Dharma's teaching are flocking in large numbers to the International Zen University in Kyoto, the ancient capital of Japan.

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* The Hindu.

A story is told that Bodhi Dharma was brought before the emperor Wu who was anxious to see this great sage and obtain from him some approval of his own devout works.

Nine Years in *Samadhi*

Bodhi Dharma is always depicted by Chinese and Japanese artists as a fierce old man with a great black beard and large penetrating eyes. Very little is known about him or his work, but researches in China may lead to valuable information. His influence depended not upon what he did or said but upon what he was, and in neither of his two other recorded interviews with his disciples does he make any statement of his teachings. Shang Kwang, the spiritual successor, had to wait standing outside the temple where Bodhi Dharma was meditating for a whole week before he was granted audience. All the time it was snowing but Shang Kwang was so determined to find out Bodhi Dharma's secret that he withstood frostbite and even went to the extreme of cutting off his left arm and presenting to the master in order to show that he would make any sacrifice for the privilege of being his pupil. At last, he was admitted, but Bodhi Dharma would not give any explanation. All he did was to set him a puzzle which somehow opened his eyes to the truth. Shang Kwang told the sage, "I have no peace of mind. May I ask you, Sir, to pacify my mind?" "Bring out your mind here before me. I shall pacify it," replied Bodhi Dharma. "But it is impossible for me to bring out my mind", said Shang Kwang. "Then I have pacified your mind," said Bodhi Dharma.

After nine years in *Samadhi,* Bodhi Dharma's soul left the body of his own free will. A short time after his death

someone reported that he had seen Bodhi Dharma in the mountains on the way back to India walking bare footed and carrying one shoe in his hand. Thereafter the master's *Samadhi* (tomb) was opened and all that was found was the single shoe that he left behind.

It was the power of soul alone that altered the whole religious history of the far-east. To a Western mind the mysterious behaviour of Bodhi Dharma and his *Nirvakalpa Samadhi* for nine years are not easy things to understand. And yet this great teacher inspired artists, writers, soldiers, statesmen and even the hard-boiled merchant classes of China and Japan, more than any other sage had done in centuries. The truth was that Bodhi Dharma had found wisdom which could only be transmitted to someone prepared to receive it, and then it was the wisdom which could not be put into any intellectual formula. Only those who wanted it so much that like Shang Kwang they were prepared to pay anything for it, could understand. There are hundreds of such instances in Indian history where great saints emerged as a result of the personal touch with great teachers and scholars without passing a course of learning.

The origin of Zen, like so many of the key words of oriental philosophy, has no exact equivalent in English. It is a Japanese word derived from Chinese Ch'an or Ch'an'na which, in turn, is a distortion of the Sanskrit *Dhyana* usually translated as meditation. This is misleading translation, because, to the Englishmen meditation means little more than deep thought and reflection, whereas in Yoga psychology *Dhyana* is a high state of consciousness in which man finds

union with the Ultimate Reality of the universe. The same is true of Ch'an and Zen except that the Chinese mentality preferred to find this union less through solitary meditation in the jungle than through the work of everyday life.

There is nothing "Other Worldly" about Zen, for it is a constant attitude of mind just as applicable to washing clothes as to performing religious offices, and whereas the Yogi retires from the world to achieve his *Dhyana*, Zen is found in a monastic community where master and disciples share all the work of starting the monastery, growing rice, gardening, cooking, chopping wood and keeping the place clean. There is a tradition that Zen (*Dhyana*) originated at the moment when Lord Buddha attained his supreme insight into the mysteries of life that night at Gaya in the 5th century B.C. That insight was handed down to a line of 28 patriarchs until it came to Bodhi Dharma who brought Zen to China in the 6th century A.D. The records show that this insight was passed from one to the other without any intermediary of scriptures or doctrinal teaching; it was a direct transmission, a communication which passed secretly from spirit to spirit, understandable only by that person who was far enough developed to grasp his master's enlightenment.

A Great Chinese Yogi

After the death of Bodhi Dharma, five patriarchs followed him, of whom the last was Hui Neng. From the time of Hui Neng, Zen lost its distinctively Indian character; it became thoroughly transformed by the more practical mentality. Hui Neng was the last to deliver any distinctively philosophical explanation of Zen. He left a remarkable work, a collection

of sermons written down by one of his disciples, its full title being the *Sutra* spoken by the 6th patriarch on the High seas of the Gem of Law *(Dharma Artha)*. As a rule, the term *'Sutra'* is only applied to the discourses of Buddha himself or of the great *Bodhisattavas* who were his immediate disciples, and the one exception to this rule is the Sutra of the 6th patriarch which has come to be known as the only *Sutra* spoken by a native of China. This was an honour richly deserved, for this *Sutra* has a place among the Bhagvad Gita, the Dhammapada, the Tao Teh Takung and the Yoga Sutras of Patanjali which are universally acknowledged as great masterpieces of the great eastern spiritual literature.

Scholar Pilgrims

Among the records of China's scholar pilgrims we find amazing accuracy in Yuan Chawang's Ta-tanghsi-yuchi (Records of the countries west of Tang) and his disciple Hui Li's biography of him, of the title of Ta-tzu-en-ssu-san-tsangta-shin-chuan (Records of the Tripitaka Master of the Great Compassion Monastery). Both books contain a detailed and clear picture of the conditions of India in general and those of the reign of Harsha, in particular, in respect of culture, education, calendar, measures, politics, social relations, agricultural produce, industrial products and, above all, religious traditions.

Yuan Chwang was the most beloved and esteemed disciple of Silabhadra and proved such a brilliant and original scholar in Buddhist studies that his master and eminent fellow-scholars showered upon him overwhelming admiration

and even made him the occupant of the first chair among the lecturers in the Nalanda Monastery, the great centre of learning at that time. His unique academic standing may be compared to the professorship and deanship in reputed English university, but Yuan Chwang was a scholar and personality of such an unparalleled stature of any age. His records and writings have also, for centuries, helped his fellow countrymen to know India and her cultural and philosophical wealth.

After and even before Fa Hsien, Chwang and I'Tsing, many other Chinese scholar-pilgrims came to India at different times between the third and eighth centuries. Their records and writings, though, may not reach the high planes of those of the best known three pioneers but they, nevertheless, are highly valuable in their own right.

Here, I can not do better than quote the late Professor Liang Chi-Chao, an eminent scholar, who made a revealing study of Sino–Indian cultural relations in early times and a far-reaching search for the names and deeds of those scholar pilgrims first to go to India to build up an intellectual bridge. His essay 'Chinese Students going abroad 1,500 years ago and Afterwards', was generally accepted as a careful treatise on this subject. In his book - "The Study of Chinese History", a well-known work on Chinese historical methodology, the author told his own story of how he had done the research work: -

"It has long been my endeavour to maintain relations between China and India and to discover a stream of those Chinese scholar-pilgrims who went to India to cultivate such

relations. Fa Hsien and Yuan Chwang are, no doubt, well-known names. But my final findings among historical records and individual biographies cover 104 scholar-pilgrims whose names are established and 82 others whose names are in oblivion, to trace out the ancient cultural relations. Anyway, for all we know, as many as 187 of them visited or attempted to visit India at different times.

Martyrs of History

All in all, 109 pilgrim-scholars can be traced with a fair amount of certainty, while 82 others or more must be left to further research. Among the former, 37 died on their journey to or back from India and 6 died in India, making a death rate of 39 percent. This surprisingly high mortality must be accepted and attributed to the insurmountable difficulties they faced while travelling across quick-sand deserts and snow-capped mountains. For instance, when Yuan Chwang passed through the Yu men gate and debouched upon the Mo-Ho-Yen desert, he recorded: "Here I can hardly proceed. So thirsty I am, without a drop of water for five days and four nights. I might die any moment...."

In the limitless expanse of the desert, this and other lone wayfarers followed no guide but the bleached bones of men and animals lying on the non-descript trail. As for the sea - voyage, it was beset by all kinds of dangers and voyagers had to beg for their lives from winds and waves. Fa Hsien, for instance, braved the sea on his return trip to China. Once his boat was caught in a storm and the captain ordered all the passengers to jettison all their belongings except

necessary clothes. But Fa Hsien threw overboard his very clothes and kept his Buddhist scriptures and images instead.

In another instance, while a furious typhoon was threatening to devour and capsize his boat, his fellow passengers ascribed the wrath of the sea to the presence of a monk in their midst, and so they came up to throw him into the sea as an appeasement. His intended destination was Canton, but after being blown here and there for months, he finally landed at Tsingtao. It was a miracle that Fa Hsien and Yuan Chwang survived all the dangers of deserts, mountains and seas. Only their thirst for knowledge, their religious fervour, their love for india, their conviction, fortitude and courage sustained them throughout their pilgrimage and such a spirit will always be a source of inspiration for those of us who wish to study India and Indian history and to develop closer Sino-Indian cultural relations.

While many of the pilgrims are not known to have left behind records or reminiscences, quite a few of them did write books, many of which later perished. For instance, the following books written by learned pilgrims in the 5th century are now known by their mere titles. The autobiography of Tao Yih, Yu-Lieu-Wai-Kuo-Chuan (a Traveller's Record of Foreign Countries) by Tuan Chin, and Li-Kuo-Chuan-Chin (Through Different Countries) by Yung-all seem to have been lost. This undoubtedly is lamentable, but one must not give up the hope that these and other lost books or manuscripts can be retrieved. Hwei Chao's Wan-Wu-Tien-Chu-uo-Chuan (Travels in Five Parts of India) written in the early 8th century

had long been given up as completely lost until forty years ago when it was discovered in part by accident in the Thousand Buddha Caves of Tung Huang, Kansu Province. This salvage consists of more than 6000 scribed words, which are, of course, only a portion, not an essential one at that, of a long book. Yet a new hope swells up in the hearts of those who are always searching for missing links in historical data. Lo Tsen-Yu edited this revived portion of the lost book of Hwei Chao in his Cloud Window Collection.

There are books which are partially preserved in another manner. They no longer exist in whole by themselves, but references to and quotations from them appear in books and records by their contemporaries and later authors. For instance, Wang Hsiun-Cheh, Chinese envoy to the Court of Harsha for Emperor Tai-Chung of the Tang Dynasty, wrote a book in ten volumes, entitled, "Travels in Central India". Unfortunately this important work is not traceable today, albeit some fragments of it appear in Fa Yuan-Chu-Ling (The Pearl Forest in the Gardens of Supreme Laws), a voluminous compilation of stories related to Buddhism and the Land of Buddha, edited by Tao Shie, a learned monk of the Tang Dynasty. In different sets of 'Chun-Hsu', usually in the form of a stupendous series of compiled and collected works, there lies a rich field for multifarious attempts in historical research.

Buddhism, no doubt, supplied the chief inspiration for the cultivation of cultural relations between China and India in earlier times. Consequently, books by Chinese scholar - pilgrims, which contain the fruits of their study of Buddhist

objectives, frequently shed side-lights upon the various periods of Indian history. For instance, the consecutive series of the famous work, "Kao-Seng-Chuan" (Biographies of Eminent Buddhists), the first series of which was written by Hui Chiao and the second by Tao Hsuen, contain various materials on conditions in India as told by those Buddhist masters concerned during various periods from the 5th to the 8th centuries. Chi Pang's "General Records of Buddhist Masters" and Nien Chang's "Chronicles of Buddhist Masters" and some other books of the line can also guide us through the long journey of this research.

Other Sources

Another source to be explored lies not in the works of pilgrims, but in those of historians. Sau Ma Chien, the Herodotus of Chinese History, was the first to write not only on China but also on the North-Western border regions and the neighbouring countries beyond, and his stupendous work "Shih-Chi" (Historical Records) was to serve as an illustrious example of history - writing for later historians, by virtue of both comprehension and comprehensiveness. Following this beaten path, Pan Ku wrote "Han-Shu" (History of the Han Dynasty) and Fan-Yeh wrote "Hou Han-Shu" (History of the later Han Dynasty), both with chapters on "Countries of the Western Region" including at least a part of India. Chapters of similar nature are found in "Wei Shu" (History of the Wei Dynasty) by Wei Siu, "Chiu-Tang-Shu" (History of the Tang Dynasty) by Liu Hsu and others, "Sin-Tang-Shu (A New History of Tang Dynasty) by Ou-Yang Siu and others, and "Sung Shu" (History of the Sung Dynasty) by To-Ken-To and

others. In "Sin-Tan-Shu" there is a section on Kashmir, and in "Sung Shu" a section on India.

Apart from the above-mentioned standard historical works, references to India also exist in works of sub-historical nature, though they treat in the main institutions, customs and personages of different Chinese dynasties. Tu Tu's "Tung-Tien" (General Institutional History of China), Wang Pu's `Tang-Hui-Yao' (Essential Records of the Tang Dynasty) and Wang Chin-Yo's "Tsu Fu Yuan Kwei" (a huge collection of various works, completed about the end of the 10th century, consisting of 1,000 volumes, under the general editorship of Wang Chin-Yu by order of Emperor Chen Chung of the Sung Dynasty) contain materials of historical interest with reference to India, although they are very much scattered in various parts and would call forth painstaking work in research.

In later ages, with the improvement of the technique of navigation, Chinese travellers began to take to the sea routes to India and most of them were motivated by trade interests rathen than religious fervour. Indeed, the contact between the South-Eastern parts of China and the South-Eastern part of India turned to a different aspect of Sino-Indian relations and it was characterized by a lamentable drop in the high intellectual level by the earlier pilgrims. However, some of the travellers of this period did leave behind their own records or else we gather their accounts and descriptions of the lands they had visited in the writings by others. Both kinds are still of historical value.

China played a unique part in establishing our

contacts not only with Korea and Japan, but also with far off Mexico.

Indian Monk discovered Mexico - 5th Century Pioneer

The story of the Indian Buddhist monk Hari Chand (Hwui Shan in Chinese) who went from Kabul to Mexico via China in the 5th century is more thrilling than the story of the South Indian Pioneer who introduced cotton in Japan in the eighth century. Kabul was then part of India. His report on Mexico has been translated and edited by Edward P. Vining under the title of “Inglorious Columbus”. He says :-

“Nearly fourteen centuries have passed since Hwui Shan, led by his religious faith to carry the feeble light that shone upon his path to illuminate the lives of those who lay in darkness, pressed on from one unknown land to another, preaching the faith by which his life was guided. Of the toils and dangers that he underwent, we can catch but a glimpse, through the mists of these 1400 years, but we have reason to believe that, of the company of five that started, he alone returned to Asia; that he was an old man when he reached China, and that he probably never saw his native land (India) again. The Chinese believed his story, but knew nothing more of the land he visited. European and American scholars have, for many years, known something in regard to his statements; but for lack of sufficient careful investigation, many have been inclined to discredit them.

“It is the hope of the author that the proof herein presented, that Hwui Shan discovered America a thousand years before it was known to Europeans, will be found

sufficient to induce the world to give to this faithful missionary of the Buddhist faith the honour to which he is entitled, so that he may no longer remain, an Inglorious Columbus.”*

- From my book “India and Japan”

Those who first arrived on the continent, later to be known as America, were the people of India.

- Official History of Mexico.

The Western hemisphere (America) was peopled by emigrants proceeding from Tapoban or Ceylon, lying south of India.

- Sandoval

* From ‘inglorius Columbus’ by Edward P. Vining.

15

Imprints on the West

Eminent Indologists like Max Mueller, Garbe and Winternitz agree that 'centuries before Christ, there were in Persia, Asia Minor and Alexandria, seats of learning which were visited, among others, by Greeks and Brahmanas from India who played an important part in the intellectual fellowship promoted by these centres where Indian ideas were most popular.

Garbe says that the doctrines of the Indian *Sankhya* philosophy exerted great influence on Greek thinkers like Heraclitus. Empedocles, Anaxagorus, Democritus and Epicurus. He says that the theory of Heraclitus that "all bodies are transformations of fire" and of Empedocles of "the eternity and indestructibility of matter" are restatements of *Sankhya* ideas which were also the origin of the latter's belief in the transmigration of soul.

The Eleatic philosophers of Greece, says Huszar, were profoundly influenced by the Upanishads. Their view that God and the universe are eternal and unchangeable was distinctly Upanishadic. Says Erdmann - "The absorption of all separate existence in a single substance, as taught by the Eleatics seems rather an echo of Indian pantheism than a principle of Hellenic spirit."

Max Mueller and other European authorities take the view that Pythagoras had contact with Indian scholars in Persia, from whom he learnt the forty-seventh theory of the Euclidean geometry, which is found in the *Sulva Sutras* of Baudhayana, his ideas of the science of music, the importance of numbers, his doctrine of reincarnation, as also the 'holy tetractyls' the meaning of which is found in the formula of diagrams for Vedic sacrifices to which again is traced the origin of the decimal system of notation. Colebrooke holds that the Pythagorians were indebted to their Indian instructors. Schrader declares that India is the birthplace of Pythagorian ideas.

Link with India

Both Plato and Aristotle had contact with India through Persia when the Achaemenian empire touched the borders of India and Greece. In the fifth century B.C., says Max Mueller, there were in Greece 'Brahmanas' from India. That they were in Athens in the time of Socrates is corroborated by Eusebius, a Greek Church historian of the third century A.D. He mentions the meeting of an Indian with Socrates who was asked by the former what was the scope of his philosophy? "An enquiry into human phenomena," replied Socrates. At this the Indian burst into laughter: "How can a man enquire into human phenomena when he is ignorant of divine ones?"

Urwick is convinced that India is the birthplace of many of the ideas of Plato. "Plato is full of Sankhyan thought worked out by him but taken from Pythagoras," says Hopkins. Max Mueller says that "the similarity between Plato's language

and that of the Upanishads is sometimes startling. Garbe holds that many of Plato's ideas were transferred from India to Greece. Gnosticism and neo-Platonism are believed to have grown out of a synthesis of Christian and Indian ideas. The Gnostic idea of the plurality of heavens and spiritual worlds are regarded as distinctly Upanishadic.

There can be no doubt, says Erdmann, that Plotinus, the founder of neo-Platonist school, which profoundly influenced European thought, had deep knowledge of Indian mysticism and himself led the life of a Yogi often rising into states of *samadhi*, mentioned in the Yoga philosophy. His 'Universal Mind' and 'World-Soul' are clearly Vedantic. What he called 'Nature' is identified with *Prakriti* of the Sankhya whose influence is traced by Garbe in the explanation Plotinus gave of creation.'

Indian influence in pre-Christian Asia Minor is attested by Zenob, a fourth-century writer of Armenia, who relates how in the second century B.C., two Indian princes settled in Taron, west of lake Van, and erected temples for the worship of Giasne, identified with Krishna. To this is traced the influence of the Bhagavata or Krishna cult on Christianity in those regions where, a little later, it had as many as five thousand followers.

Buddhism's Role

Buddhism also had something to do with the growth of Christianity. In pre-Christian times there were Buddhists in Alexandria which had a number of them even in the second and third centuries A.D. Clement studied Buddhism with

them. His tutor Pantaenus visited India as a Christian missionary. He is definite that 'the Greeks stole their philosophy from the barbarians (Indians).'

The Therapeutics of Alexandria were none other than followers of the Buddha as their very name suggests. The Pali word *thera*, derived from the Sanskrit word *sthira* meaning 'settled in peace,' is a name of the Buddha, and the Pali word *putta*, derived from the Sanskrit word *putra*, means `son,' *'follower'*. The Essences of pre-Christian Palestine were also Buddhists. Historian Mahaffy says: "These Buddhist missionaries were the forerunners of the Christ."

Schelling, Schopenhauer, Mansel and Milman attribute the Buddhistic elements in Christianity to the Buddhist missionaries who came from India during the reign of Asoka. The parable style of the Bible is held to be an echo of the story-telling method of the Buddhist *Jatakas*. Vincent Smith says, "Some orthodox forms of Christian teaching owe some debt to the lessons of Gautama."

Winternitz believes that "in the combination of the Jewish and the Greek ideas on which the teachings of the Christian Gospels are based, there was also some admixture of Buddhist thoughts and legends. Some undoubted borrowings from the Buddhist religious literature are also found in the Apocryphal Gospels."

The Gospel Story of the Bible bears striking resemblance to the account of the Buddha's life given in such Buddhist works as the *Lalita Vistara*, which describes the Buddha's miraculous conception and birth, the star over the birthplace,

the prophecy of the aged and temptation by *Mara* and the twelve disciples.

Discussing the coincidence of the Jataka story of the pious disciple walking on the water with the similar story in the Gospels, Max Mueller remarks that it can only be accounted for by some historical contact and transference, and the Jatakas are centuries older than the Gospels. The story of the Prodigal Son is found almost in the same form in the Buddhist work, the *Suddhamma Pundarika*.

Another fact which confirms the possibility of Indian influence on Christianity was revealed years ago in a book called 'The Unknown Life of Jesus Christ', translated from a manuscript discovered in a monastery of Tibet by the Russian explorer, Lutovitch. The book fills up the gap of the Christ's absence from Jerusalem for twelve years by describing his itinerary in northern India during that period when he visited India's well known cities and centres of learning and her great saints and scholars.

Indian knowledge was familiar to the Eastern churches of the Levant. A notable instance is furnished by the presence of Indian ideas in the writings of Origen (third century A.D.), who was one of the greatest of the Greek Fathers of the Eastern Church and a writer of many authoritative books on Christian theology. Origen believed in reincarnation and showed extreme eagerness to imbibe Indian wisdom, "those insights and illuminations from the Christians that were before Christ." He was punished thrice, the last time to death, for holding `un-Christian' views, one of which must have been on reincarnation.

Lofty Idealism

An eminent Christian thinker says that, had not in the fourth century the Council of Chalcedon condemned reincarnation, then believed in by many Christian Fathers, the 'religion of love' would have been saved the disgrace of the cruel finality of everlasting punishment for the mistakes of this one life.

Many authorities have felt that in India there is 'a source-land rich and constant enough in its yield of the Water of Life to have fed all mankind's ecclesiastical channels.' They think that India influenced, directly or indirectly, that stream of lofty idealism and devotion which arose in the Rhine-land in the spring of the Middle Ages. Indian ideas were transmitted through a succession of teachers and disciples like the Arabian monk Bar Sudali, also known as Dionysius, the Areopagite, whose doctrines were more Vedantic than 'Synoptic.' This was as it were, a transplantation of Indian wisdom from the banks of the Ganga to those of the Rhine.

In his book 'The Flowering of Mysticism', Rufus Jones has traced quite clearly this movement of Indian ideas through Persia, Alexandria, Cordoba, Padua and thence by Paris on to the Rhine, `influencing and forming the thought and practice of the first great schools of Western mysticism. Scholarship, says Gerald Heard, has now proved as a fact of literature that the specific concepts which gave to Western religion its deepest insights and its most effective techniques were all imported from the Indian areas.'

It is well known that the stories of India form a substantial element in those of Europe, the *Panchatantra*, the

Hitopadesha and the Buddhist Jatakas having played a very important part in this migration of stories from India. The famous Welsh story of Llewellyn and Gebert, many fables in La Fontaine's French work, a number of fairy tales in Grimm and Hans Andersen, many stories in the Gesta Romanorum, the Decameron and Chaucer's Canterbury Tales, not to speak of the Aesop's Fables, are derived from India.

'Mother of All'

Barlaam and Josaphet in the well-known Christian story have now been definitely indentified with a *Bodhisattva* and the Buddha. The story is that of Gautam Buddha's Great Renunciation as told in the *Lalita Vistara*. Thus the Buddha is worshipped today in a distorted form in a church in Sicily dedicated to St. Barlaam. A Jataka story is traced in Shakespeare's 'The Merchant of Venice'.

Nor is India's contribution to early Western science less noteworthy. "In Science too, Europe's debt to India is considerable," says A. A. MacDonell, the eminent British Indologist. The so-called Arabic numerals, the use of zero, the fundamental principles of Algebra and Geometry are distinctly of Indian origin, carried to Europe by the Arabs. Royle says that Hippocrates, the father of Western medicine, borrowed his Materia Medica from India. Garrison says, 'During Alexander's period, 'Hindu physicians and surgeons enjoyed a well-earned reputation for superior knowledge and skill.' Aristotle is believed to have been indebted to them. India's science of music is held to be the source of Wagner's principal idea or the leading motive. Beethoven was not untouched by India.

- Sisir Kumar Mitra

16

Ireland of the Aryans

"The Irish people came from the eastern cradle of the Aryan race."

- President De Valera

Persia, Egypt, India, the Teuton and the Celt have all the same primal ideas in their mythology and the same instincts of superstition; and the signs to which past ages have given a mystic meaning still come to us laden with a faithful significance.

- Lady Wilde (Ancient Legends)

My first visit to Erin (Ireland) gave me the first impression that it was a land of the Aryans but I had very little opportunity to study the subject. My second visit (I spent about two months as guest of the Irish lovers of liberty) provided me enough material to support my contention. Myself, wife and child were more or less exiles in Ireland since my passport had been confiscated in England by the great Christian, Lord Halifax (formerly Lord Irwin of India) as a punishment for publishing my book "The Vanishing Empire," in which I predicted that India would be free in 1947. The book was published in the U.S.A. in 1937 (15th August).

In the National Library in Dublin I came across a valuable

book “Legends and Mystic Charms of Ireland” by Lady Wilde (Ward and Dourney, London. 1857). The book provided me very interesting evidence.

In the preface I found this remarkable statement :-

“The present work deals only with the mythology or the fantastic creed of the Irish respecting the invisible world - strange and mystical superstitions, brought thousands of years ago, from their Aryan home, but which, still even in the present time, affect all the modes of thinking and acting in the daily life of the people.”

Irish Home in Iran

I had an hour long conversation with the Irish Foreign Secretary in October, 1938 and the gentleman who was a scholar of Oriental languages, a philosopher and a friend of India, told me that he agreed with me that his ancestors were Aryans and that they had come from the common source via Iran. This is confirmed by the fact that ancient word for Irish priests was ‘Ulema’ in Persian language which means ‘scholars’, and is a plural of Alim i.e. scholar. Priests were scholars and guides of the people.

Eastern Cradle

No wonder Lady Wilde also comes to the same conclusion that the Irish people came from the “Eastern Cradle of the Aryan Race.” She writes:

“The ancient legends of all nations of the world, on which successive generations have been nurtured, bear so striking a resemblance to each other that we are led to believe there

was once one creed and one language. But with increasing numbers came the necessity of dispersion; and that ceaseless migration commenced, of the tribes of the earth from the Eastern cradle of their race which has now continued for thousands of years with undiminished activity.

“From the beautiful Eden-land at the head of the Persian Gulf, where creeds and cultures rose to life, the first migration emanated, and were naturally directed along the line of the great rivers, by the Euphrates and the Tigris and southward by the Nile; and there the first mighty cities of the world were built, and the first mighty kingdoms of the East began to send out colonies to take possession of the unknown silent world around them. From Persia, Assyria and Egypt, to Greece and the Isles of the Sea, set forth the wandering tribes, carrying with them, as signs of their origin, broken fragments of the primal creed, and broken idioms of the primal tongue- those early pages in the history of the human race, eternal and indestructible, which hundreds of centuries have not been able to obliterate from the human mind.

Iran and Erin

The Irish scholars of today are very proud of the fact that their ancestors were Aryans and that they came to Ireland when North India and Iran were one country. Even today the official name of Ireland is Erin, a derivation from Aryan. The Irish legends are full of imprints of Aryan legends common to India and Iran. Tree worship was one of the oldest forms of worship in Ireland as it was in India and many other countries. Only those trees that bear no eatable fruit were

held sacred. It is interesting to note that the Irish call their sacred tree Oak, Darrakh while in North India we use the Iranian word *Darrakht*. *Dar* is the common name for tree in Iranian and Sanskrit, for instance, Deodar, the tree of Gods.

Worshippers of Fire

The Irish observe many Aryan customs. "Since the first people from Eastern land arrived and settled on our shores the Ball fires and wells had come to stay as a festival in honour of St. John when the peasants make the cattle pass between two fires in the name of the patron saint". Madame Wilde is definitely of the opinion that "All Irish legends point to the east for their origin, not to the north is certain; to a warm land, not one of icebergs but to a region where the shadow of trees and the cool breeze from sparkling well were life giving blessing. Well worship could not have originated in a humid country like Ireland where wells could be found at every step, and the sky and land are heavy and saturated with moisture. It must have come from Eastern people, the wanderers in dry and thirsty land where the discovery of a well seemed like the appearance of an Angel."

The Irish, like the Hindus and Iranians, were worshippers of fire and water, both regarded sacred. At special ceremonies the Irish young man leaped through the flame and the cattle were driven through the hot embers. "Fire was held to be visible symbol of the invisible God endowed with mystic cleaning powers and the astounding flame was thought to be the divine spirit dwelling in the substance ignited. For this reason, the Irish made a circle of fire round

their children and their cattle to guard them from evil holding the belief that no evil spirit could pass through the special emblem of divinity."

Fire, which was a source of wealth to the priests in India and Iran was also a source of wealth to the Druid Priests in Ireland, each person being obliged to buy it from them on the great day of Baal. Therefore, it was a sin to give away fire on that day and the giver of the burning fire was denounced to be unlucky, the reason being that to borrow the sacred element was to injure the priestly revenue. Yet this ancient ordinance is still religiously observed in Ireland and even to this day no person would venture to give away fire or milk on May Day for fear of the worst consequence to the giver and any one who came to borrow the lighted brand would be looked on as an emissary of Satan".

The sacred fire at Tara in Ireland was only lit every three years. With great ceremony the Sun's rays were concentrated by means of a Brazen lens on some pieces of dry wood and from this, were all the sacred fires kindled in the holy places in Ireland. The same custom was observed in the countries wherever the Aryans went from India to Peru. Even today in Ireland, the lighted sod taken from the priest's house is esteemed to be of great virtue and sacredness just as the old time lighted brand from the Alter of Beel used to light the domestic fires.

Like the Vedic ceremonial in India and other countries the sacred fire in Ireland was obtained from the friction of wood or the striking of stones. They were supposed to bring good luck to the household for the years to come. This

custom of making fire from the stones is still very common in the Himalayan valleys.

Krishna's Legend in Ireland

In the Irish legends we not only come across the custom of serpent-worship but also the killing of *kalinag* by Krishna. The Irish snake dances were very similar to the snake dances in India and the East.

Madame Wilde writes : "The Hindus had their triad of Brahma, Vishnu and Siva representing the Sun at morning, noon and evening. So the Irish Druids had their triad of Baal, Budh and Grian and they called the May Festival *La Budha na Baal tinnae,* (The day of Budha and the Baal fires).

Sacred Cow from India

Cow was as sacred to the Irish as to us in India. In the Book 'Irish Mythology' by H.D.D. Jubian Ville (translated by R. I. Besh, Superintendent, National Library, Dublin) we read the story of the Irish Goddess Etain, who fell ill centuries ago and remained ill for 1500 years. "Then came the gods of Sea and Earth from India with two cows and she was cured with their milk. How sacred a position India must have commanded in the eyes of the Irish?

Cow Worship Festival

The Irish also celebrated Cow festival like our *Gopashtami*. Madame Wilde writes, "The Hindus had a cow festival when they walked around the animals with great ceremony always going westward while they flung garlands on their horns. So in Ireland also there was the Cow festival

when the cows were decorated with Vervain and Rowan and were sprinkled with the first water drawn from the sacred well after midnight. This was considered an effective antidote to witchcraft and whoever succeeded in being the first at the well, cast into it a tuft of grass called Cuisha-grass (*cusha* in Hindi) to show that the sacred water had been protected. So also Hindus esteemed *Kusha* grass as sacred and cast it into their well for a like purpose."

Our Common Legends

An Irish writer says: "Many and strange indeed are the analogies among the practices of the Egyptians, Hindus, Iranians and the Irish; and the legend might, after all, have some truth in it which brings the first colonists of Ireland from the East."

17

Our Old Friends Kamrup to Kabul

(Afghans - Friends for Sixty Centuries)

"For at least sixty centuries the sons of both the countries (India and Afghanistan) have cooperated in the realm of history, literature and Art and thus united, have played a very significant role in disseminating Asia's culture."

- Afghan Ambassador in India.

Pakhtoons of today are the ancient Aryan Pakhta tribe mentioned in the Rigveda.

The names of great rulers viz. Chandra Gupta, Bhim Deva, Jaipal and Ananda Pal shine in Afghanistan and India.

Since the third century B.C., foreign geographers and travellers, viz. Graeco-Roman, the Chinese and even the 10th century Arab historian Al-Beruni regarded Afghanistan as a part of India.

Afghanistan and India have been close associates since the period in remote antiquity when Aryans settled down in the valleys of Afghanistan and Punjab. Many of the leading geographical names in Afghanistan are monuments of historic epoch. For example, Kandhar is *Gandhara*, Kabul is

Kubha, Balkh is *Bahlika*, Oxus is *Vakshu* and Argandab is *Archaoiti* of the Avesta and Saraswati of the *Rigveda*. Even the name 'Afghan' is Aryan being derived from *Asvakayana*, and important tribe of the *Asvakas* or horsemen who must have derived this title from their fine handling of the celebrated breeds of Gandhara horses. The very word 'Pakhto' by which the language of the Afghans' is known, comes from the *Rigveda* word 'Pakthana,' the equivalent of the modern word 'Pakhtoon'. The grammatical structure of the Pakhto language remains essentially Aryan even today.

The most important trade route of antiquity, namely the northern route (*Uttarapatha*) linked up the great capital cities of North India like Mathura, Kashi and Pataliputra with Peshawar, the Kabul valley and beyond. The exchange of merchandise and artware along this Grand Trunk route must have been brisk, for it is in Afghanistan, at Begram, 50 miles north of Kabul, that the greatest collection of Indian ivory carving ever discovered, has been unearthed. These carvings, preserved in the Kabul Museum and the Musee Guimet at Paris are impressive specimens of the superb craftsmanship of the ancient ivory carvers of Mathura.

Kamrup to Kabul

According to the distinguished Afghan scholar Najibullah Khan, Chandragupta Maurya, the great Emperor and founder of Mauryan empire once again united Afghanistan with India, which had ancient links already lasting for 4000 years Chandragupta had united the country and strengthened it so much that when Selukus Nikator, the Greek General invaded India by the end of 4th century B.C., he was, then, at the

height of his power and attempted to rival Alexander. Alexander was fortunate that he found India divided in small kingdoms and republics but this time it was a different India under Chandragupta. Selukus found a mighty Magdha empire to accord him a crushing defeat and he was glad to escape by ceding all his provinces, west of the Indus including the present day Afghanistan. He also married his daughter off to the victorious Chandragupta in exchange for five hundred elephants. In the days of Kanishka we had one government as also in the time of Maharaja Ranjit Singh.

Sent Bhikshu to Mexico

Afghanistan and India remained united even in the 5th century A.D. when a Buddhist from Kabul made a voyage to Mexico via Chinese Turkistan and China. His report reproduced in English, titled “Inglorious Columbus” (By Edward P. Vining) is a very interesting document on Mexico in the 5th century. Rawlinson, in his History of California, also mentions the visit of five Buddhist missionaries to the then American Continent. History reversed with the advent of Mahmud of Ghazni’s invasion and Afghanistan and Punjab were reunited. Under the Moghuls India and Afghanistan mutually contributed a great deal in cultural exchange. Afghanistan was so poor economically that under the Moghul rule revenue of four Punjab districts - Sialkot, Gujranwala, Shekhupura and Gujarat was reserved to subsidise the province of Kabul. Kabul received Indian subsidy not only under the British regime but Apollonius records Raja Bharat of Taxila telling him personally (in the first century A.D.) that he was paying subsidies to tribes across the Indus to support

them economically and thus guarantee peace on the north-west front.

Pakhtas in the Vedas

According to the Afghan Author Najibullah Khan, the Pakhtas are mentioned in the Vedas. The vagaries of history have often wrought havoc with nations and India is no exception. The Afghans like Pakistanis were our own kith and kin in Vedic times.

Hindu Culture

Mr. H.D. Sankhalia in a talk from the A.I.R. said - "The anglicised pessimist historians of India may find it difficult to believe that for about 2,000 years the countries of Afghanistan and Central Asia were permeated with Indian culture through and through. It is, however, a fact and can be ascertained if one sees some of the relics, remains of beautiful paintings on silk and tablets containing official orders in the Central Asian Antiquities Museum in New Delhi and the British Museum in London. Further proofs can be had by glancing through the sumptuously illustrated volumes on inner Asia by Sir Aurel Stein.

Afghanistan was once a part of India. Gandhari, a prominant character in the Hindu epic Mahabharata, the queen of Dhritrashtra and mother of the Kauravas, was the priencess of Gandhar, i.e. modern Kandhar. Likewise, the river Kabul, on which stands the capital of Afghanistan, was called *Kubha* and the Swat valley as *Suvastu* in the Rigveda. Afghanistan and the North-West provinces retain many

ancient geographical names even today. Further, the language of the region, viz. Pushto, belongs to the Aryan family of languages and not to the Semitic.

At Begram, which is the site of ancient Kapisha, north of Kabul, French Archaeological Mission found some of the most beautiful ivory statues. In their artistic skill these are comparable with the red stone."

18

Our Old Friends Aryan - Land of Aryans

'Among the many people and races who have come in contact with and influenced India's life and culture, the oldest and most persistent have been the Iranians. Indeed, the relationship precedes even the beginnings of Indo - Aryan civilization, for it was out of some common stock that the Indo-aryans and the ancient Iranians diverged and took their different ways. Iran, like India, was strong enough in cultural foundations to influence even her invaders and often absorb them. The Arabs, who conquered Iran in the 7th century A.D. succumbed to this influence and in place of their simple desert ways, adopted the sophisticated culture of Iran. In India, this Iranian influence was continuous and during the Afghan and Moghul periods in India, Persian was the court language of the country. This lasted up to the beginning of the British period. All the modern Indian Languages are full of Persian words.'

(Jawaharlal Nehru in 'Discovery of India')

'The Iranians and Indians are like two brothers, who, according to a Persian legend, had got separated from each other, with one going East and the other to the West. Their

families had forgotten all about each other and the only thing that remained in common between them were the snatches of a few old tunes through which, after a lapse of centuries, the two families recognized each other and were reunited. So also we come to India to play on our flutes our age-old songs, so that by hearing them, our Indian cousins may recognize us as their own and become reunited with their Iranian cousins.'

- Dr. Ali Asghar Hekmat, Ex-Foreign Minister of Iran

Our Historic Ties

Dr. Hira Lal Chopra of Calcutta University has made a thought provoking study of ancient Indo-Iranian relations. In an article in the Bulletin of Ramakrishna Mission Institute of Culture, in September 1959, he wrote -

'The story of Indo-Iranian cultural relations is actually the story of civilization in the East. As is evident from the legendary history of both countries, India and Iran were inhabited by people professing the same faith and speaking the same language. The Vedas bear witness to the assumption that Zoroaster started preaching a Vedic religion in Iran which laid stress on the worship of fire. The sacred texts of the Hindus bear affinity with those of Zoroastrians. Slight phonetic amendments to the Zend-Avesta can make it read like Vedic Sanskrit. The affinity is evidenced not only in the language, metre, diction, and sentence-formation of the two scriptures, but also in rituals, traditions, creation-fables and accounts of the deities and angels of the Zoroastrians and the Hindus. It goes to prove that both Indians

and Iranians lived together as one people prior to their division and demarcation. Both were Aryans; those living in Iran, to the west of Sind, called themselves Aryans, but were termed Persians by the Greeks, for the latter had to make contact with them in the province of Fars.

The names 'Parthavas' and 'Pahlavas' occur in Indian epic tradition also, but our brothers on the western side of Sind, gave us the name of 'Hindus' and called our land - 'Hindustan'. In four places in Avesta (in Yasna, Meher Yasht, Tir Yasht and Vendidad) India is referred to as 'Hapthindu' - the 'Saptsindhu' of the Vedas comprising Punjab and Sind. Thus, actually, the word 'Hindu' was given to us by the Iranians and we gave them the names of Parthavas and Pahlavas. The Greeks changed the names of both to Indians and Persians.'

Ancient Religion

The history of Iran extends over a long period of time and concerns extensive tracts of land. Ancient Iran exerted great influence at different times upon different countries and people. Ancient Iranian culture is one of the oldest cultures of the world and Iran has filled many glorious chapters in the history of the East, while its spiritual culture has greatly enriched the religious thought of the world. Ancient Iran is important because it is the birthplace of the great Aryan prophet of humanity, Zarathushtra, and of the monotheistic Mazdayasnian Zarathushtrian religion and the Avestan literature; and also because it has greatly contributed towards the fusion of people and has added a number of

things of spiritual, cultural and literary value to the progress of mankind. East and West met for the first time in the history in ancient Iran under the kings of the Achaemenian dynasty.

The people who originated ancient Iranian culture were Aryans. The holy and beloved land of the Aryans, mentioned in the Avesta was Airyanem-Vaejo, the seed, the origin, the cradle of the Aryan culture and civilization. Even before the dawn of recorded history there existed an intimate connection between the Iranians and the ancestors of the present-day Hindus. Wherever may have been the first abode of the Aryans, one thing is certain, that the two main branches (descendants) of the Aryan race, the Indians and the Iranians, lived together for a long time and had the same language, religious beliefs, customs, mythology and traditions. This virile, fair-complexioned, cultured, noble Aryan race was the parent of the Indo-European people.

The Two Parts

"One part of the ancient Aryans migrated to the Alburz range and to the southern belt of the Capsian Sea, and took the eastward course and settled in the Iranian tableland. The newcomers absorbed the indigenous inhabitants. In the early days of the Aryanization of Iran, one of the earliest people the Iranians encountered, were the Elamites, who had their capital at Susa. Their next contact was with Summer, Akkad and Babylon. The Kassites who were Aryans and who spoke the Aryan language, were in power in the region of the Zagros Mountains in about 1700 B.C. The Mittani

kings, who worshipped the old Aryan divinities, exercised power in Mesopotamia in about 1400 B.C. Of the various groups that separated from the main stock, the Iranians, in spite of geographical and historical changes, preserved most faithfully the original name Airyanem-Vaejo."

- Dr. F. A. Bode

19

Indonesia - Land of Garuda

'Garuda' - The National Emblem of Indonesian Republic is the carrier (*Vahana*) of our God Vishnu. The Indonesian airline is named as 'The Garuda Airways'.

Java is the *Yava Dweepa* and Sumatra *is Swarna Dweepa* as mentioned in the *Ramayana*. The loftiest mountain of Java is called Smeru (Sumeru of the Indian mythology). Other mountain tops are named *Arjuna* and *Brahma*. The main river of Java is known as Serayu (Saryu or Sarju) at Ayodhya (Shri Ram's birth place). The *Rajas* (Kings) of Java until recently bore the Sanskrit titles of *Prabhu*, *Bhupati*, *Arya*, *Adhyaksha* etc.

The Javanese language is as full of words of Sanskrit origin as the English is of French (Roman) words. The Old Javanese is even denoted by two Sanskrit words as Basa (*Bhasha*) Kavi i.e., "the language of poetry". Whatever literature there exists in that Kavi language is largely derived from or inspired by Indian originals.

The historic *stupa* of Borobudur (Java) is undoubtedly a remote descendant of those early stupas of Central India - the topes of Bharhut and Sanchi.

Some *Rajas* of Greater India proudly declare themselves

as descendants of Arjuna. The sagas of five Pandava brothers and the divine hero, Rama, which were sung in Sanskrit verses by Rishis - Vyasa and Valmiki are hugely popular among the people of Java as much as in India.

The people of Indonesia, on whose flag proudly flutters our Garuda are proud of their ancient relations with India. Our ties with Indonesia date far back into the legendary days of the *Ramayana*, for *Yava Dweepa* (Java Island) and *Swarna Dweepa* (Sumatra) are mentioned in Kishkinda chapter of the *Ramayana*. The people, towns, mountains and rivers of no other country bear such fragrant sanskrit names as those of Java, Sumatra, Siam and Malaya. Java claims to have even our Sumeru *Parbat*.

Our Ancient Links

The spread of Indian culture to Java and other islands of Indonesia forms one of the most notable episodes in early Indian history. The island of Java is first mentioned in the *Ramayana*, under the name of *Yavadwipa* or 'barley-island'. It was one of the places where search parties were sent in quest of Sita, and it is by this name that it was known to Ptolemy, the classical geographer of the second century A.D. Stray facts, gathered from different sources, indicate that Hindu and Hinduized states, owing their origin to immigrants or colonists from India, had been established in Java by the fifth century. Javanese legends, however, speak of Hindu kings earlier than that.

From the eighth century there were, in Central Java, rulers professing the *Saiva* faith. The language of their

inscriptions is Sanskrit, but the script is *Kavi*, the local derivative of the South Indian script.

Sailendra Rulers

In the last quarter of the 8th century, Central Java was conquered by the Sailendra rulers of Srivijaya, the capital of Sumatra who were Mahayana Buddhists. Significantly enough, the script of their inscriptions is akin to that of East India, which, with Nalanda as the focus, was the home of Mahayana Buddhism in early medieval days. One of them, Balaputradeva of the 9th century, erected a monastery at Nalanda.

Buddhist Monuments

Under the Sailendras, Java was studded with Buddhist monuments, the most prominent of which is the *stupa* at Borobudur (850 A.D.). This lofty edifice, following a recognized Indian form of temple-and-stupa architecture, consists of seven terraces, each flanked internally by galleries of sculptures depicting Buddhist scenes and pantheon. The dimensions of the structure, its gigantic conception and its lavish decoration make it one of the most renowned monuments of the world.

The next Brahmanical rulers of Java were responsible for the remarkable group of eight temples at Parambanan, four of which are dedicated to *Brahma*, *Shiva*, *Vishnu* and *Nandi* respectively. Long rows of panels representing scenes from the Ramayana form the chief decoration on the temples.

In the 10th century, the scene shifts to East Java, then

ruled by a Brahmanical dynasty. Under Erlangga (1035 A.D.), the most noted member of the dynasty, the *Mahabharata* and *Ramayana* were translated into the local language.

In the 13th century, the cult of Buddhist Tantrism became widespread. At the same time Javanese art became more and more allied to the Polynesian art. Islam entered Java in the 15th century and gradually replaced all other religions of the island. However, the popular customs, festivals and mythology of Java even now continue to be dominated by elements of Indian culture which she imbibed in the formative period of her history.

Java in Hindu Astronomy

That India, since the days of the *Ramayana*, when Java and Sumatra were considered as one island, although called by two names, *Yava dweepa* and *Suvarna dweepa*, maintained the closest cultural and commercial links with the people of the East Indies, is proved by the works of ancient Indian scientists, the history of Indian emigration and the influence of Hindu and Buddhist art and religion.

The great Indian astronomer Aryabhata (born 476 A.D.) calculated noon at Yavakoti (eastern extremity of Java) when it was midnight in the land of the Romans. Indian emigration to Java commenced in the early centuries of the Christian era, and reached its climax in the 5th century.

A legendary Indian king, Aji Saka taught the Javanese their system of writing and chronology, and gave them their first social and political organisation, as is related in Javanese tradition. Undoubtedly, Hinduism and Buddhism have left

indelible marks on Javanese culture and civilization. The sculptures of the Sailendra rulers in Central Java (Borobudur) which are a text book of Mahayana Buddhism (7th century); the Shaivite temples on the 6,000 feet high Dieng plateau (8th century); the translation of the Mahabharata into old Javanese during the reign of Dharmavamsa (10th century); and the composition of Bharatayuddha in the region of Jayabhagya (12th century) are eloquent testimonies of the cultural contact.

During these and later centuries, India exported cotton, cinnamon and firearms to the islands but imported gold, civet, frankincense, aloes, spices, pepper, nutmeg, tin, camphor, ivory, rhinoceros horns, bezoars and jackfruits. The main trade routes of India to the East Indies were from the mouth of the Kaveri (Kaveripatnam), the mouth of the Ganges (Tamralipti), Broach and Sopara on the western coast.

Bengali Princess in Java

Dr Stutterheim of the Dutch Archaeological Department concludes from a comparative study of various inscriptions that Mahayana Buddhism was introduced into Java by Tara, the daughter of Dharmapal, a King of Bengal, who married prince Jayanasa of Java. This, however, was not the earliest contact between India and the empires of Java. *Yava Dweepa* is mentioned in the *Kishkinda Kanda* of the *Ramayana* and Sumatra *Suvarna Dvipa*. The 'J' in Java is locally pronounced as 'Y'. Recorded history takes us, however, to 73 A.D., when a Prince of Gujarat landed on the Island.

Sanskrit in Indonesia

Sanskrit words and Sanskrit names are so common in Indonesia that the well-known Prof. Raghu Vira of the International Academy of Indian Culture at New Delhi has written a volume entitled 'Sanskrit in Indonesia'. Dr. Raghu Vira who visited Indonesia in 1951 said that what struck him most was the number of Sanskrit words used in Indonesia. He continued to say that in Indonesia the whole life from the cradle to the grave was one vast memorial of the past ages where India and Indonesia worked in cooperation with each other and developed common habits and modes of life, of thought and their expressions in literature and arts. About Indonesian literature Dr Raghu Vira said that it was the glory of Indonesia. It was not a translated Indian literature.

20

Vishal Bharat
(Greater India)

Greater India is a name given to a group of countries and islands, known as Indo-China, Malaya, Siam, Burma and Ceylon (now called Sri Lanka). Hindu culture flourished, in all its glory, in these countries and islands for centuries together. In some of them, it has survived the ravages of time even to this day. The history that our forefathers made in these countries, far away from their native land, forms a glorious chapter in the cultural history of the Hindu race and the religion of the Buddha.

From the first century of the Christian Era onwards, bands after bands of Hindu colonists, spread east and south-east, reaching as far as Philippine islands. In those ancient days Hindu missionaries, inspired by the lofty ideals of Arya Hindu Dharma, travelled to distant lands to preach the message of *Hindu Dharma.*

Our merchants and traders sailed on ships built in India, to the remotest parts of the world to carry on trade and commerce with other nations. Our artists and scholars, our *Brahmans* and *Sanyasins*, went out in groups, large or small, to establish cultural contact with the people of other nations.

The traces of these cultural contacts are still found in abundance, scattered all over in those countries. This book presents to the readers an interesting account of these cultural contacts with Bali, Java, Sumatra, Borneo, Cambodia, Annam (Vietnam), Malaya, Siam and Laos, which was named after Lav, son of Shri Rama. Detailed story of Greater India is given in my voluminous book "India - The Cradle of Civilisations''. Here I give the story in brief as recorded by Swami Sadananda, published by Arya Seva Sangha.

Bali is still a stronghold of Hinduism. Its inhabitants continue to be Hindus, even though, on all sides, they are surrounded by people who have converted to Islam or Christianity. They show reverence to the *Mahabharata,* Vedas and the *Geeta* treating them as their most sacred books. Their language is full of Sanskrit words. Most of their *Brahmans* are Sanskrit *Pundits*. The Swayambar form of marriage still prevails in Bali.

Borneo is ancient *Varuna dweepa*. It was under Hindu rule for several centuries. This is evident from the ruins of many Hindu temples and also from the names of many towns and rivers there. Later on, people of Borneo were converted to Muslim religion by the Arabs.

Cambodia is ancient *Kamboja*, mentioned in the Mahabharata and other Sanskrit texts. The Hindus first established their colony in Cambodia some 2000 years ago and established a mighty kingdom which lasted for several centuries. We can read a glorious chapter on Hindu civilization and culture in the history of Cambodian

architecture and sculpture. Angkor Vat, the seat of Hindu kingdom of ancient Cambodia, ruins of which are spread over an area of 50 square miles, consists of magnificent palaces and temples of massive construction and majestic conception. The whole work is a wonderful piece of art, an architectural marvel on earth. Even now the civil and criminal law of Cambodia is based on the laws of Manu.

Annam (now Vietnam) is ancient Champa. It was the earliest theatre of Hindu influence from India. Hindu influence is vividly reflected in the architecture, sculpture, customs and religious belief of the people of Annam even to this day.

Malaya was under Hindu influence far more than 1000 years and even after the acceptance of Islam by the Malayan people much Hindu influence has survived even to this day. From the cradle to the grave, the Malayan lifestyle is influenced by Hindu culture. Sanskrit still forms the substratum in the simple life of the people in that country. They use many Sanskrit words in their language, in their exact sense, which shows how deep is the imprint of Hindu culture on the life of the Malayan people.

Kamboj in Mahabharata

In the Fourth Chapter of the Mahabharata, Bhishma, lying on the bed of arrows, says to Karna, "For the benefit of Duryodhana, by thy own prowess, thou didst conquer the Kambojas, and after going to Girivraja didst vanquish Kings like Nagnajit and others. Thou didst also subdue Amwastha, Videha, Gandhara, Utkala, Paundra, Kalinga, the Nishadas and the Valmikas by entering their territories, and thou didst

bring the fierce and warlike Kiratas of the Himalayas under Duryodhana's rule.

In the Sixth Chapter of the *Drona Parva*, it has been recorded that Drona was appointed Commander-in-Chief of the Kaurava army. In the list of the names of Drona's army, we find mention of Kambojas. - "On their side, the Kambojas, with Sudakshina at their head, proceeded on their horses with great speed, accompanied by the *Sakas* and the *Yavanas.*"

Again, the following description occurs in the 91st Chapter of the *Drona Parva* :

"When Arjuna, in order to kill Jayadratha, began to penetrate into the Kaurava forces, then Jaya, Kritavarma, Sattwata and Kambojas began to offer resistance to him."

Fight between Arjuna and Sudakshina

After Shatayu was slain, the heroic Sudakshina, son of the King of Kamboja, swiftly advanced towards Arjuna, the destroyer of his foes, in a chariot harnessed with horses of tremendous pace. Then the great hero, Arjuna, saw Sudakshina rushing towards him, shot seven shafts which sank into the earth after piercing Sudakshina's armour. Heroic Sudakshina, seriously hurt by the arrows discharged from Arjuna's bow *Gandiva* in great rage, at first pierced Arjuna with ten arrows and Vasudeva with three, and then again shot five arrows at Arjuna. Then valiant Dhananjaya (Arjuna) after cutting down Sudakshina's bow and flag-staff of the chariot pierced the latter with two sharp *Bhallas* (spears).

Thereupon, Sudakshina, being greatly enraged, pierced Arjuna with arrows and roared in anger, after throwing towards Arjuna a formidable weapon 'Shakti', crowned with bells. The great Shakti discharged by Sudakshina hit Arjuna, like a glowing meteor and sank into the earth after piercing Arjuna's body. Thereupon, Arjuna almost fainted, but he soon collected himself, heaved a deep sigh, licked his elbow and pierced Sudakshina and his charioteer, horse, flag-staff and bow with fourteen *Narachas*, adorned with Kanka feathers. Then, discharging volleys of arrows, he sliced Sudakshina's chariot into pieces and penetrated Sudakshina's heart with sharp arrows. Being smitten by the formidable shaft of Arjuna, Sudakshina, with shattered armour and benumbed body, was shorn of his crown and armlets. He then fell on the ground like a flag-staff loosened from its stand.

We hear of the Kamboja army even after Sudakshina's death. They could not return from the battlefield to their home. They fought to the last on behalf of the Kauravas.

Where Ramas Ruled

Siam was named after Shyam (Lord Krishna). Siam (Thailand) was one of India's ancient cultural colonies that has preserved Sanskrit more than some parts of the Motherland itself. The Siamese call themselves Thai (Free) and are of the Thai (or Tai) race, the middle section of which descended down to the sea through the valley of Menam.

The Siamese claim to have assumed the name 'Thai' (Free) after they threw off the yoke of the Kambujans.* The

* The Kamboja of *Manu Smriti* (Kambojas migrated from Punjab.)

Territories which they inhabited were known as Siem, Syam or Syama, which commonly identified with the Sanskrit word 'Syama' (dark or brown).

Kambuja rulers ruled Siam for several centuries. By the 12th century A.D. the new people had penetrated into the country; and in the latter part of the 13th century, they definitely shook off the yoke of the Kambujans and founded a kingdom with its capital at Sukothai.

Six Rama Kings

Siam had no less than six Kings bearing the name of Rama I, Rama II etc. Following names of rulers breathe the fragrance of Mother India :

Rama Raja (Rama Khomeng)
Rama Adhipati
Maha Vajrayudh.
Prasad
Praja Deepak
Anand Mahidal
Bhoomi Pal

Ayodhya - Their Capital

Names of their capitals also have the same Aryan flavour :

Sukhodaya
Sukothai
Daravati
Ayodhya (named after King Rama's Birth place)

Influence of Hindu Culture

Hindu culture has left a deep mark on Siam. The whole countryside is dotted with ruins of ancient Indian architecture. The fine curves and the lofty style of these edifices, mostly temples or palaces, the wonderfully carved figures of gods and goddesses from Indian mythology, fine handiwork and the chiselling, in general, speak of Hindu culture. The names of almost all cities of Siam are of Sanskrit origin. Thus, we have Rajpuri, Ayodhya, Nakhon Pathom (Nagar Pratham) Nathon Shree Tara-rat (Nagar Shree Dharmaraj) and the like. In many cases these names of pure Sanskrit derivation have been badly twisted out of shape and disfigured due to neglected pronunciation, as will be apparent from some of the instances quoted above.

The Pagodas, Buddha images and stone figures there show how great was the influence of Hindu culture in Siam. Imposing statues of Lord Buddha form important landmarks all over Siam. Here, as in China, the figure of Lord Buddha has not undergone a metamorphosis along the lines of Chinese anatomy. It has distinct Indian features. The image is seated on the huge lotus pedestal and is dressed in Hindu costume, showing the unbroken influence of Hindu culture over Siam.

The script of the Siamese people is the Pali script which implies that their alphabet and vocabulary are entirely Sanskrit. In the ancient past, even the spoken language was pure Pali, but centuries of malpronunciation have transformed it into the present Siamese language. Thus, the word *'Acharya',* when written by the Siamese people in their script, can be easily understood by any Indian who knows Pali, but

in actual conversation, they pronounce it as *'Achan'*. There are words like Rotchaka-jon (meaning a bicycle) and Rot-jon (meaning a motor car) which are the disfigured forms of the Sanskrit *words Ratha-Chakra-Yantra* and *Rath Yantra* respectively. The name of every Siamese - man, woman or child is of pure Sanskrit origin. They know the meaning of their respective names. Thus, they have names like Prajadipak, Mahidal, Bipul Sangram, Siddhartha and such others.

In the royal family of Siam they still maintain the tradition of speaking in pure Pali. So also are the ancient Indian rites of coronation and other ceremonies still observed. Like the sacred thread ceremony in India, there is a parallel ritual observed among all Siamese when a Siamese boy, who has come of age, dons saffron garments and is ready to accompany his Guru to his jungle retreat, for prosecuting his studies till he is 25 years of age.

Krishna's Wheel

The present royal family is the Chakri Dynasty. As we all know, *Chakra* is divine emblem associated with Lord Krishna in Hindu mythology. Six rulers of Siam in the past, assumed the name Rama, and they were respectively designated as Rama I, Rama II, Rama III etc.

The Royal temple in Bangkok, with an emerald image of Lord Buddha consecrated in it, has the whole of *Ramayana* painted on its walls. Old historical or mythological plays in Siam agree, in almost every detail, with Indian plays treating the same subject.

Saree* and *Dhoti

About fifty years ago, the costume that Siamese men and women wore, was but a form of the Indian *dhoti* or *saree*. But then a Doctor-Premier made it compulsory for them to adopt the western mode of dress in public life. Since then, females in Siam have been forced to wear blouses, skirts and hats while males had to stick to trousers, coat, tie and hat. Trying to divest Siam of every oriental trace, even the old name Siam was discarded for more modern one - *Thailand*. Then again, there was a reaction in Siam in favour of oriental culture.

They readopted the name Siam and annulled the regulations enforcing a western style of dress. The word 'Siam' is in origin "Shaynna" meaning 'dark' in Sanskrit. When the Aryans settled down in Northern India, they found these neighbouring people, not so fair as themselves. Hence they designated them by the word "Shama" or Siam. Though the Siamese were quick in adopting the old name, they were not so quick in reviving the old mode of dress, which they were forced to give up. After the last war the name of the country was again changed to Thailand.

To become a Siamese scholar one must be well-versed in Sanskrit. Hence, it is very easy for an average Indian to gain mastery over the Siamese language. One has but to master the peculiar pronunciation, everything else is just the same.

Hindu Gods Worshipped

In art and literature, this influence is even stronger than

in religious ethics. The *Ramayana* episodes are sculptured on the cloister-walls in the Royal Temple at Bangkok. Indra, Mara, Yama, Ganesha and Vishnu riding on the Garuda and Shiva riding on a bull, are frequently found in sculptures and paintings. Four-faced images of *Brahma* are seated in Royal Wats (Buddhist monastery or temple) in Bangkok. Bangkok museum is full of Hindu Gods. Even today, *lingas* are worshipped in a few temples; and a legend tells us, probably symbolical of the conflict between Shaivism and Buddhism, how the Buddha and Shiva tried as to which of them could make himself invisible to the other, and how, at last, the Buddha sat on Shiva's head, and the latter being unable to see the Buddha, acknowledged his defeat.

The Brahmanic cosmology which makes Mount Meru (Sumeru Parbat) the centre of the Universe, is generally accepted in ecclesiastical treatises and paintings, and when the top-knot of a Siamese prince is cut off, part of the ceremony consists in his being received by the King dressed as Shiva on the summit of a mound cut in the traditional shape of Mount Kailasa.

As the Burmese believe in the spirit-world of the *Nats*, so the Siamese have a spirit-population of their own known as the *Phis*, some of which are Indian deities and the others are ghosts of the dead and nature spirits. The ghosts of the dead are known as Prets (the Indian *Preta*). Some of these spirits are malignant; and others are relatively good natured. The latter are worshipped in shrines built in their honour.

Hindu Festivals

Religious festivals of Siam bear the unmistakable imprint

of India. Some festivals are Vedic (called Brahminic) while others are Buddhist.

The most striking of the great ceremonies of the year is the Swinging Rite, which takes place annually around the Christmas time. In the centre of an open plaza near the Brahmin temples, there stands the giant swing, similar to but larger than that at Nakon Sri Thammarat, its great red - painted masts of teakwood soaring a good eighty feet into the air. The swinging ceremony was originally a solar rite, designed to persuade Surya, the Sun god, to continue his functions, and as such, may be traced back to Vedic times in India. Later, Shiva, the destroyer, seems to have taken the place of the half forgotten Sun God; and then in later times there grew up in Siam the idea that the swinging ceremony was designed to entertain both Shiva and Vishnu during their annual visit to the earth, when they choose to spend a fortnight enjoying the hospitality of the Brahmins at their temples in Bangkok.

On the occasion of the arrival of the gods their images are carried in procession through the streets of the capital, and the Brahmins begin a long series of nightly rites within the temple precincts, during which the gods are propitiated from the Brahminical books, and by more material offerings in the shape of fruits brought by the devout and devoured later on by the priests. But the spectacular part of the ceremony, loved by the tourists, is the actual swinging, when the role of Shiva is acted by a noble-man, chosen for the occasion by the king. He comes in procession dressed with every appropriate godlike attribute, and who, for three days,

is or rather used to be, before his privileges are curtailed, regarded as a king or temporary king.

Surrounded by a bevy of 'spirits' from the nether (lower) regions and by the officiating Brahmin priests, he takes up his position in a pavilion near the swing posts and watches a number of young men dressed as Nagas, or many-headed snakes being swung backward and forward in the swing - cradle, while one of them endeavours to catch with his teeth a bag of money suspended from a bamboo pole at a suitable distance. This performance is repeated thrice, much to the amusement of the crowd. The Nagas then descend from the swing and perform a ritual dance around a large brass bowl of consecrated water, with which they end up by sprinkling themselves by means of buffalo horns.

Another equally popular rite in which the Brahmins play a prominent part is that of the First Ploughing, which takes place annually on a piece of Crown property reserved for that purpose just before the commencement of the ploughing season. A very similar ploughing festival took place traditionally in ancient India. On this occasion in Siam, as per the custom, the Minister of Agriculture, also dressed as a god or temporary king, guides the ceremonial plough, drawn by a pair of highly decorated oxen and followed by a number of old ladies, clad in ancient Siamese costume, who scatter from their baskets the consecrated seed rice. After the ploughing, the oxen are unyoked and are offered several varieties of food. From their choice the Brahmins foretell the nature of the coming harvest. After the ceremony is over, the on-lookers, including farmers who have come up specially

from the provinces, dash on to the field to collect as many grains of the magic seed as they can. It is believed that this, when mixed with their own seed rice, is the best fertilizer.

Brahmins in Siam

Apart from stony relics of the past, there still exists in the Bay of Bandon region, a living link with the early days of Indian colonization. Even on the west coast one sees, occasionally, an individual who bears an Indian cast of features, but beyond the watershed, there are still a number of families at Patalung and Nakon Sri Thammarat in whose veins runs the blood of Brahmins from India; but since no female Brahmin ever accompanied the man, it follows that the Indian strain is somewhat attenuated.

Malaysia of Indra

The group of islands known as Malay Archipelago (Malaysia) is another renowned outpost of Indian culture. The Indian immigrants there are still called Orang-Kling, a survival of the name Kalinga, by which the people of Orissa were known. In the 3rd century A.D. the Kalingas and the Andhras of Orissa and Vengi laid the foundations of Indian and Indianised states in these islands.

Till the 19th century, the civilized races of Malaya owed their religion, their political system, astronomy, medicine, literature, sculpture and everything else to India.

Coronation Ceremony

For more than one thousand years, the Malayan world

was under Hindu influence and even after the acceptance of Islam, much Hindu influence survived in various spheres especially at courts and in magical medicine and drama. To this day, the enthronement ceremony of Malaya Sultans, orthodox Muslims though they are, is Hindu with a Muslim veneer. After *lustration* (purification ritual), the Malaya ruler dons royal dress and in the head dress of one Sultan of the oldest descent is thrust a “lightning seal” whose handle is made of “thunderwood”, clearly a survival in culture, of India’s *vajra* or thunderbolt symbol so often represented in Javanese sculpture.

A coronation oath is read in distorted Sanskrit praising the new ruler as a great king who ravishes the three worlds by the jewels of his crown and extolling his conquest of evil, his luck, his justice, his power of healing. A Malaya ruler has to sit as immobile as possible during the enthronement ceremony, rigidity being evidence in Hindu ritual of incipient godhead.

In one Malaya State, Negri Semblan, when the court herald proclaims a new ruler, he assumes a Brahmanical attitude, standing on one leg with the sole of his right foot resting against his left knee, the right hand shading his eyes and the tip of the fingers of his left hand pressed against his left cheek.

Land of Indra

Finally, part of the Malay enthronement ritual consists of the new ruler going in procession round his royal domain. This reminds of Hindu practice of *Pradakshina* i.e.

circumambulation (Act of moving around a temple or deity) It recalls how the oldest Malay dynasty was connected with Mt. Meru, the heaven of Indra, wielder of the thunderbolt and controller of weather. In Burma, Siam, Indo - China and Indonesia, the capitals of old kingdoms had a hill, a shrine, a temple or a palace identified with Mount Meru. The owner of such a holy eminence was a receptacle or incarnation of Shiva or Vishnu or Indra. And it was as a lord of the State's symbolic Meru that a Malay king guarded the fortunes of his people. The hill behind one Malay palace is still called the Mount of Sri Indra. The Tamil poem 'Manimekali' mentions two Malayan kings who claimed descent from Indra, and the capital of more than one Malay State was styled Indrapura.

Sanskrit Names

Malaya royalty is still credited with the white blood its ancestors ascribed to Shiva, Buddha, to divinities, Muslim mystics and saints. The source of his beliefs has generally been forgotten by the Malay until modern history enlightened him. For example, the king who sent his dagger to represent him at a wedding with a commoner was unaware that she was being married to him in the manner a Hindu girl was married to a *raja* or god.

Still, in addition to the registration of a Muslim marriage before a Qazi, Hindu ceremonial for this great occasion in Malay life has been retained. In the bridal thread passed round them in some districts after the universal lustration, and in the bathing pavilion erected for this rite, we have not only Hindu customs but also Sanskrit names. And though he

is ignorant of his indebtedness, a Malay follows the code of Manu in regarding physicians, usurers (loan sharks), sailors, dancers, the one-eyed and the hairy as suitors to be rejected.

The earliest Indian kingdom in the Malay peninsula was Langkasuka or the modern Kedah. Chinese chronicles tell us how it was founded only 100 years after Christ. Langkasuka outlasted the period of Pallawa or South Indian influence, which, by the eighth century, was giving way before the *Mahayana* culture of the Pala kingdom of Bengal. The Pala period in Malay history saw the rise of a great Malay Buddhist empire, Sri Vijaya, which controlled both the Sumda and Malacca Straits to this day, the two sea-gates to the Far East.

From the cradle to the grave, the Malay is surrounded by Hindu influences. Even the nursery tales are derived from fables, the Jataka tales and Somadeva's Ocean of Story.

Weaving of silk, embroidery, work in gold, silver etc. was introduced by the Hindus.

Sanskrit in Malaya

Malaya is a Muslim country and is dominated by Islam, yet Sanskrit still forms the sub stratum in the simple life of the people in that country. They use the following Sanskrit words in their language in their true sense -

Suchi is pure and clean. *Maha Suchi* in the name of the All-pure God. They use the words - *'Swami*', *'Swara'* and *'Swarga'* for 'husband', 'voice' and 'heaven' respectively. Sinya is an ancient title as well as a “lion”. *Singhasan* is the royal

throne. They use 'Setia' for 'faith' and 'Setiwan' for loyal. *Setva* means an animal. *Sarwa* means all. They use *'Seroja'* for 'lotus' and *'Surigala'* for a 'Jackal'. In their language *Seri* means *'charm'* and beauty and *Serinagri* means the pride of the city. For curse, they have Serapah. For evening they use the word Senja. For salt-petre they have Sendawa. Sena means infantry as well as an army. 'Sord' is used for brothers, sisters and even for an intimate friend. In their language *Rupawan* is used for 'handsome' and 'beautiful'. 'Varna' means colour and 'Rishi' used for a sage. The Malayan people have not lost respect for sages and they still use the word in its exact meaning in the remotest villages and jungles. They use 'Rata' for Chariot and 'Rasa' for taste, flavour, sensation and feeling. It also means mercury, a meaning which is so common in Ayurveda and has been preserved faithfully by the Malayan people. A library is called *Pustakalya* as in Hindi.

Legendary History

They have preserved the names of the heroes of *Ramayana* and *Mahabharata*, such as Seri Rama Ranjuna. They have preserved the names of *Apsaras* and several divine beings like Vishnu, Shiva, Hanuman etc. They have preserved Sanskrit titles such as Mantri, Raja and Maharaja. Rahu is well-known as the dragon which attempts now and then to swallow the moon and thus causes the eclipse. Some of our words have been elevated to the higher sphere. *Putra* means a prince, *Putri* means a princess, a fairy. Religious words are also found by the dozen. *Puja* is prayer and adoration. *Puji-Pujian* refers to the complimentary phrases at the beginning of the letter. *Puasa* is fasting. *Prithvi*

is known as Devi Pertewi. *Purna* is the full moon taken as the measure of time and hence a month. *Pereksa* is investigation, inquiry, examination. *Perdan* means surpassing, supreme. Perdan Manteri is the Prime Minister.

- *'Greater India'*

21

Kashmir to Kanyakumari
(Separatism Brought Slavery*)

Pandit Nehru's Warning

"It has been our misfortune, through a long period of history, to show tendencies of separatism. Our time has been wasted in inner argument and in fissiparous tendencies. We must learn something from our past history. We have produced great men, great men in action, in thought, in philosophy, in art and literature. India has produced the highest type of humanity and yet we have failed to take advantage of this greatness, because of this tendency to go our individual way. Hence, we had been dominated by foreigners. I do not think the foreigners ever conquered India. They took advantage of the division of India. That is the big lesson of Indian history."

"We have to learn to hold together. Let us have all kinds of arguments amongst us, but once we decide, we should peacefully act up to it. It was because we acted up to this principle during the life-time of Gandhiji that we have been able to build up India. Gandhiji told us repeatedly about unity,

* From Pt. Jawaharlal Nehru's speech in October, 1955.

unity in diversity, diversity of states, of languages, climate and religions and so many other things. The impact of the Aryan and the Dravidian civilisations produced the great civilisation of India and this has survived through the ages. The civilisation has clung to the roots of this country. The industrial civilisation of the West crept in and India became a strange land. India was weak for several hundred years because it had become a close country, not looking outside."

"Cultivate a spirit of adventure and shake off the static condition. India had developed a tremendously narrow ideal of castes. This was a period of deterioration. Now that India is politically free, shed other shackles too. We have to develop a spirit of adventure, cast aside every custom that binds us down. Now we have an opportunity."

"Obviously, we can not decide questions by force. The only other way is to have recourse to the democratic method, which inherently means the inevitable method of give and take and certain adjustments on everybody's part for a final settlement. Otherwise, we will go to pieces. In a big country like ours, there is a variety of opinions. I want people to develop their ideas, but democracy, while it ensures free expression and thinking, demands something else. It demands unified action and acceptance of a decision taken"

Dynamic Outlook

"We have developed discipline, courage and a capacity for freedom. We developed the habit of united work under Gandhiji. Now we have not only to get these qualities going, but to develop them still further. We have to develop this

dynamism, this living quality in a nation. Eating, drinking and propagating children is not life. Life is something more vital, something creative, something constructive, something that carries the urge to go forward. I think it is this urge which has made us go forward. You must see this life force coming to action again in India. This has come to us because of our experience.

"We have to gain acquaintance with the new experience of the Western world. Let us understand what Western civilisation is. Though it has brought higher standards to the people. It has produced magnificent literature, there are, also, many faults in it. We have to learn much from it. But, while learning from it, let us not forget what we are. While we maintain our roots in our soil, in our country, we have also to learn much. The air of indiscipline and the horrid mixture of vulgarity and indiscipline is something terrible.

"If this continued, (he hoped it would not) I am afraid India would deteriorate. The younger generation would have to shoulder the burden of future India and it is up to them to prepare themselves for the task. Mere strikes, *hartal* and shouting would get them nowhere.

I find the South more cool-headed than the turbulent North. Perhaps the South Indians would play a more prominent role in India's future, not only by carrying the burden of the country ably but by teaching the North how to do it."

Pull Down Barriers

"Barriers of caste, community and religion had made

Indians lose their strength in the past. These barriers still existed. If they were allowed to continue, India would deteriorate into a weak, disunited nation and freedom then would have no meaning. It is, therefore, up to the people to demolish all these barriers and be united.

You must remember that you belong to a great nation with high traditions. The characteristics of the people should correspond to the nation's geographical and historical conditions.

Cradled in the lap of the mighty Himalayas and with the tender arms of the sea around her, India is ultimately destined to be a prosperous nation.... and it is for the people to make her so.

We are a nation with thousands of years of history and experience with great men, who have guided us in the past, great sages, who have laid down great principles for us to follow and, we had our great patriotic leaders who told us how we should achieve freedom and what we should do after we have achieved freedom. So, we are both young and old. It is good that we are both young and old, because we must have the vitality, strength and energy of youth and the wisdom of age, which will take us very far.

"We have now reached the second stage of our pilgrimage. The second stage is Welfare stage. Next is the stage of Economic *Swaraj*. That is to say, we should put an end to poverty, unemployment and huge differences between the rich and the poor, high and the low caste. We want that every person should have equal opportunity to go ahead.

Every one of our children has not got that opportunity. A few of us are rich and well-to-do, but most of the youth have no opportunity. We have our differences, high caste, low caste, untouchable and all that. Do you think that we can have socialism and democracy with all these divisions and differences? We have to work hard for the removal of these barriers and every person should have the fullest opportunity for growth.

Each one of us should think of himself or herself as a member of the great family of India, marching together to the higher goal of a socialistic societ y, a democratic society and a Welfare State and in this business it is not merely the question of men, but women also playing an important part. The women of India have to remove the shackles of the past, so that both, men and women can march together in equal freedom to the goal before them."

Common Heritage

"Our country is a great and big country, stretching from the Himalayas to the southern tip, Kanyakumari. I come from the Himalayas and I am the son of the Himalayas. The Himalayas are mine, the Himalayas are yours, our common heritage. The heritage which you have in South India is not yours only. I claim your heritage as mine just as you have the right to claim the heritage of the Himalayas in the North. This is our common heritage belonging to all of us who live in India, past and present. There is a great future for us in India. In our country, there are many states, great languages and many religions. They belong to our country. You have

great temples, churches and mosques. All these belong to the people. In the past we have shown how we can all live in friendship, amity and tolerance. That is the lesson which India teaches. We are for peace and tolerance. We want to get on even with people who may not agree with us. That is our great lesson, not only for us but for the entire world."

"I am reminding you of all these, because some foolish people in this country are often trying to disturb us, trying to separate us and introduce all kinds of disintegrating tendencies amongst us. Others try to speak the language of violence. The violent way is not only bad for us but it also ends in disruption and disintegration. Therefore, we have to remain true to our ancient teachings and true to what Gandhiji told us and true to our freedom. We have to remember the way of unity and peace. We have to co-operate in the great task, the great adventures on which we have launched now."

"During these seven years, we have done great work. We are gradually paving the way to raise the level of the people."

World is Watching

"In the ultimate analysis, however, we will be judged by what we do inside our country and not by our speeches and professions. We have still to make good and go ahead at a faster pace."

Plato in India

Plato (427–347 B.C.), a disciple of Socrates and a great admirer of the Pythagorean School, is no less indebted to

India. Plato was out on a cultural tour in the countries of Asia. He visited Persia and was also in India for some time. His ideas of the bondage of soul to matter and its liberation therefrom, as also his doctrine of reincarnation are distinctly *Sankhyan*. Says Hopkins -

"Plato is full of *Sankhyan* thought worked out by him but taken from Pythagoras". His use of the simile of the charioteer and the horses reminds us of the comparison in the *Katha Upanishad* "of the body with a car, the soul with the charioteer, the senses with the horses, and the mind with the reins." Urwick believes that almost all of what Plato said in his *'Republic'* is only a restatement of Indian ideas. Plato's division of the ideal polity into Guardians, Auxiliaries and Craftsmen is nothing but the Hindu caste system in another garb. The simile of the Cave with which the seventh book of the Republic opens, reminds us of the Vedantic doctrine of Maya or Illusion. The Orphic legend that the Universe was formed in the body of Zeus, after he had swallowed Phanes, the offspring of the great 'World Egg', resembles almost exactly the story in the tenth book of the "Code of Manu" of how the Supreme Soul produced by a thought of a Golden Egg (*Brahmanda*) from which he was born as Brahma. These similarities, says Rawlinson, are too close to be accidental. Max Muller says that the similarity between Plato's language and that of the Upanishads is sometimes startling.

From the foregoing outlines, we may conclude with Garbe that the historical possibility of the Grecian world of thought being influenced by India through the medium of Persia must,

unquestionably, be granted, and with it, the possibility of the above mentioned ideas (of the *Sankhya* and *Vedanta* Philosophy) being transferred from India to Greece.

- Swami Abhedananda